# MAHAVIRA & JAINISM

*by*

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## PREFACE

A small article on "Mahavira and Jainism" was intended for his Jayanti occasion. Being inspired however, it became a book.

I do not claim myself an authority on the subject. I am now a student, who has learnt only ABC of the subject, and who, as if, is putting up his progress before his teachers and elders hoping corrections, suggestions and necessary directions from them for future attempt, but being sincere and honest in his attempt does not deserve undue admonitions.

With regard to Lord Mahavira's life events, the Digamberas are really nude. Though a good deal with the Swetamberas but being mostly coloured and imaginery due justice to Mahavira life cannot be done. Luckily, however, Mahavira's correct birthplace has recently been searched out by the great efforts of a scholar Adv officer, Sri J C. Mathur, and on his recommendations his generous Bihar Govt. has started an Institution for Post-graduate and Research Studies in Jainology, from where some new light is likely to be soon forth-coming. It is regretted

of Gurudom and self assertion some Jaina monks are beguiling the house holders by disassociating its positive side from it, declaring all acts of kindliness, selfless social service and benevolence as sins, making the benevolent principle of AHIMSA as lifeless and disasterous to society.

It may also be noted here that the conception of 'Niyativada' which is mainly negative in character, has also affected the true Jaina thought in the old times also I request my kind readers to kindly keep in mind this fact also. I appologise them also foi the mistakes of every sort, spelling, print, language etc , that have crept in hury for want of proper proof reading

In the end I express my indebtedness to my scholar friends, whose living association now and then is a boon to me. I am also highly indebted to my respected elder, L. Ugra Sen Ji Retd Principal by whose encouragements I have been able to write something on this subject I know some pens will move after me, some by way of criticising me and same giving me the required suggestions and coachings. I will however be benefitted by both for my next attempt. I request all my learned readers to kindly do suggest my mistakes and supply informations on the subject for which I shall be highly grateful

Dedicated to

My Rev. Guru

***Late Master Mitra Sen Ji Jain***

## An Introduction to Revd. Master Mitra Sen Ji

The life of this great soul upto his age of 36 was reported to be average. The reason of sudden change, inclining to high moral living and to rendering selfless service, is not yet known. He was however quite happy in his family life.

In 1914 on his suggestion his friends helped him in starting Jain Hostel in a hired house While joining this Hostel as Hony Supdt. near about 40 years of age he renounced his family life with a vow of celebacy for life To depict his saintly and highly simple and moral living, his extra-ordinary sincerity, earnestness and fatherly affection to all his students, is beyond my power.

Master Ji always desired that his students, who wete all his sons to him, must obey him and disregard to his directions and unmannerly and immoral acts were anoying to him Sometimes he used his cane also but that day was mostly his fasting day also as a practice of his self-torture (Prayaschit) for loosing his temper. But his fasting always had its effect on the students which the cane mostly failed I yet remember several instances when his silently fasting im-

mediately proved an hearts purifying action. Many of his pupils got new lives from this pious soul, which indebtedness cannot be forgotten

Once due to a serious guilt by two senior students Master ji took a fast for indefinite time, keeping one diet of two dry breads only with a little boiled vegetable When it was some how known all the hostel committee members and the hostles became anxious for it

In a meeting, addressed by a few senior students it was appealed that all the students should appear, before him, admit their guilts and request him to break his fast The students were moved All other students appeared before him and confessed their guilts committed during that month, except the real culprits

At last those two also were moved and on confession of their guilt before him and in view of their true repentence Master ji closed his fasting After taking his normal diet when he appeared before the students who, a few minutes before, had learnt about it, it created a strange hearts purifying environment. Respect and love were over-flowing from both sides

Besides the above qualities of head and heart his non-sectarianism, broad outlook, his high moral character, his fatherly caring and nursing

his pupils, playing and chatting with them deriving and giving utmost pleasure, his self-denial, selfless service and nameless charitability were also the unique feachers of his character Whenever he was praised or thanked by some father of a student or by some public man for his great quality of selflessness in every of his action, he always gravely and humbly replied, "Kindly let not vanity intrude in me I am thankful to you for giving me an occasion of gaining some experience and pleasure" It is easy to part with in charities from our extra incomes or hoarded wealth but to part with 50/- to 60/- p. m. in nameless and selfless charities to widows and orphans out of 115/- p m which he was getting as a teacher is heroic. When his C. M. High School was closed at Meerut and his services were also dispensed with and he had no surce of income except Rs. 25/- to 30/- p m. by way of tutions and his beloved old pupils tried to help him even indirectly he did not accept a pie or any indirect advantage. He was always seen in his habitual cheerfulness. For several years he lived quite happily in this financially depressed position. His health failed perhaps on account of his having poor nourishment.

In his last days he had lost his vision also. This

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# INTRODUCTION

**Indian Culture and Jainism.**

The present Indian culture is a mixture of of many cultures, primarily of the Shramnic and Brahmanic (Vedic) cultures. It can be best compared and explained by the example of union of Ganges and Jamuna rivers in India. Just as after the confluence of these two rivers, along with all their respective tributories, at Prayag, the name of the common stream is Ganges and the Green colour of it, is of the Jamuna river, similarly the Present Indian culture is a composition of these two cultures primarily. The name of the common current, known as Indian Culture, is after the name of the Majority comunity i. e., Brahamnic but the deep cultural colour over it is decidedly of the Shramnic culture, which is older than the Brahmanic and of which the present Jainisn is the living representative in India. The name Jainisn is no doubt new and from the time of Mahavira, but this system of thought is the oldest in India, without any doubt about it.

*What is culture ?*

The word culture is sometimes mis-under-

stood and mis-used. This may be explained as hereunder :

All human beings are hankering after peace and happiness, here and hereafter. But people have had different experiences, have made out various conceptions and ideologies of happiness and have found out different ways of achievement For this attainment, however, we see that the Philosophy airises the ideal, Religion, with its dogmas and ritualism, materialises it and Ethics (practical code of conduct) spiritualises it or tends to the realisation of the higher life after the ideal of happiness and abiding bliss. The thoughts, the dogmas and the practical code of the ethical rules all thus tend to and aim at the progressive realisation of soul's enlightenment and ultimate perfection The fulfilment of the necessary conditions for this achievement of higher and higher life is the following of the ethical rules in life's daily routine and it forms a visible standard of life. This visible standard of living and behaving after the ideal is known as Culture In other words Culture is the applied visible form of ideal in life, which is essentially Social The distinction and merit can be given to an ideal or its culture with regard to its capacity of adjustment, accomodation, and practicability In the essential social life of the human

beings real self-development is not at all contradictory with the development of others'self in the society. To the extent to which the attributes of ideal are applied, or the essential conditions followed, to the same extent the culture is achieved and one is called cultured. It is not at all difficult to roughly measure ones attainment of culture by looking into his conduct and living: Thus culture reveals the practicability and merit of the ideal with reference to its usefulness. The ideal must be perfect and its practical path of achivement not only logical, practical and straight but must be able to convince and assure the aspirent of the relisation at every step and to give incentive for further march on the path till the ultimate ideal is attained. If the ideal is short of perfection it will make life charmless at the point of its achievement. The word culture bears with it a significance more in relation with the social life than with one's individual life. If, however an individual is talked in terms of culture he is also to be measured from his practical standard of living and capacity of adjustment in society.

Thus the present Indian Culture, as above, is a composition primarily of the Shramnic and Brahmanic cultures. The Brahmanic culture is

materialistic or Bhog Pradhan in nature while the Shramnic is Tyag-pradhan, hence the former is naturally enjoing a larger following these days and form a majoyrity community in India. Therefore when the Indian Culture is talked about, it is spoken in terms of the general body or the Brahmnic culture; but when on the path, we have to calculate and compare the capicity of the two, of providing peace and happiness in this world and an abiding blissful life hereafter, credit will have to be given more to the Shramnic culture, which being more Tyag-pradhan, is more akin to peace and happiness here and a permanent blissful life hereafter Tyag or sacrifice of self worldly interests or means and for the sake of the needy and helpless fellow being is not only the great requirement of the society to achieve the possible peace, harmony and happiness in this world but is also the essential condition for spiritual progress accordinng to the Shramnic culture The distinctive characteristic features in brief of these two cultures may be summarised as under : According to

| | SHRAMNIC CULTURE | & BRAHMANIC CULTURE |
|---|---|---|
| 1 | Happiness lies in the development of spiritual faculties Worldly gifts are only means to the end | Happiness lies in the achievement of worldly gifts, which are end. |

| | | |
|---|---|---|
| 2. | More akin to Saraswati or knowledge and learning, more charitable than the other | More akin to LaKshmi or wealth and means. |
| 3 | At the state of perfecction equality of all souls is believed in. Authority of an Absolute in the state of liberation is considered as the state of imperfection. | Being a believer in the authority of an Absolute God even after perfection or liberation of the soul it considers the librated soul to be subordinate to the Absolute |
| 4. | Outlook and conception naturally free and independent. Achievement by self help | Dependent on God's mercy, naturally not so independent and free in out-look |
| 5. | Its cannons are man made by personal investigation, conviction and experience | Cannons are believed in as God sent or given. |
| 6. | Ethical code as essential for spiritual progress also. | Observation of dogmas and ritualism. |
| 7. | Merit & Social Status is given on the merit of actions hence no caste distinction. | Merit and chance are given on the merit of birth |
| 8. | No idea of fear or punishment by any outside agency except | God's anger and pleasure is feared and relished. Pleasure is achieved by |

by own evil action, ritualism
hence undogmatic by
nature. in short

9. ACTIONS (Law of Karma) VS GOD OR GODS.
Etc. etc

Inspite of the above distinctive characteristic features to a close observer even now, the two, however, are so inextricably inter-mixed and affected by each other, like the Ganges and the Jamuna, that both are now jointly called as the Hindu Culture or the Indian Culture to day -

*The Word Hindu explained*

This word is largely mis-understood It was used by the Persians for, the inhabitants of India residing in the valley of Sindh (Indus) river, 'Sindhu' pronounced as Hindu, in the 6th or 7th Century A. D who were then in three principle communities. viz the Vedics. the Buddhists and the Jainas like to-day's Hindu, Christian and Muslims As no special religious significance was attached to the word 'Hindu' then it was unanimously accepted by all the Indian communities But when at a latter stage the religion of the majority community was also, knowingly or unknowingly attached to this word it became unacceptable to the Jainas and the Buddhas and this is so even to day. One will miserably

fail to prove that there is any religion in India which can be said as Hindu. Likewise, today the word Hindustani' is being used for the entire inhabitants of this country i e. Hindus, Muslim and Christians alike But if this blunder will be repeated at a latter stage and the religion of the majority community will be made related to the word Hindustani, it will no more be acceptable to the minority communities. All responsible well wishers of India and Indian nation should take notice to avoid the creeping of this likely contageon, creature of problems in the Indian national life.

The scientific discoveries and inventions have made the whole world today too short, as one country inter-related and inter-dependent. A great necessity has, therefore, arisen of the formation of a common human civilisation and culture, without which human salvation in this world and beyond cannot be possible In order to achieve common goal people will have to sacrifice and forget many of their old and obsolete customs and traditions and religious ceremonial practices, All illogical and unscientific beliefs and ideals and life-less dogmas and ritualism must meet their natural fate now. In fact they are all

dead already in every religious community practically but some so-called religious quacks are declaring life in them and unneccessary delaying their cremation ceremony. Most of them are those to whom these old and lifeless convictions and practices are source of their livlihood.

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## LORD MAHAVIRA

The sixth century B. C. in which Mahavira was born, was the cardinal epoch in the world history for an extra ordinary stir and ferver e g., Socraties in Greece, Zoroaster in Persia, Lao Tes and Confuscious in China and Mahavira and Budha in India, who all gave a death blow to the then prevailing false conception, supersticions, lifeless religious dogmas and corrupt way of life and brought over a revolution in the thoughts and life of the people in their respective countries. The advent of Mahavira and Budha in India was a special advent of Philosophical rationalism, which greatly affected both the belief and life in all its spheres, to which history is a witness.

Mahavira was not the founder of Jainism. He was the 24th or the last Tirthankara, in the present cycle of 'Avsarpani' Kal or time, on which role Lord Rishabh was the first. In the words of the eminent scholar 'Jacobi'............ "Mahavira, however, unlike Budha, was most probably not the founder of the sect which reveres him as their prophet, nor the author of the religion..At any rate, Mahavira is not described by tradition as

having first become a disciple of teachers, whose doctrines after words failed to satisfy him, as we are told of Budha; he seems to have had no misgivings, and to have known where truth was to be had and thus he became a Jaina monk And again, after many years of austerities, such as are practised by other ascetics of Jains, he reached omniscience We are not given to understand that he found any new truth, or a new revelation, as Budha is said to have received But he is represented as gaining at his 'Kevala', Perfect Knowledge, of what he knew before only in part and imperfectly. Thus Mahavira appears in the tradition of his own sect as one, who from the begining, had followed a religion established long ago; had he been the founder of Jainism, tradition ever eager to extol a prophet, would have totally expressed his claims to reverence as such, Nor do Budhistic traditions indicate that the Nirgranthas owed their origin to Nathaputta; they simply speak of them as of a sect existing at the time of Budha We, cannot, therefore, without doing voilation to tradition, declare Mahavira to have been the founder of Jainism"

When Mahavira was born the country was divided into a good number of independent

states, with only a few big states. A good number of them were states having their respective jurisdictions over a village or two. A number of Languages were also spoken. Common public was generally simple and ignorant. Republican damocracy was prevailent in various parts of the country where Shramnic culture had the upper hand and Monarchy or Aristocracy where Brahmanic culture was more powerful The Brahmanic priestly oligarchy was not only powerful within its own spheres but was also affecting the the Shramnic dominations: It was not only governing in the religious spheres, but in all spheres of social activities and even it had its strong-hold over the rulers of the state. The evil of rigid caste system was in vogue every where and the low caste people were badly downtrodden, specially where Brahmanic culture was dominating. In the major part of the country, where the Brahmanic culture was shaping the life and destiny of the people, besides Oligarchy, and Divine kingship as the political creed, belief in one absolute God, was in progress with a lot of dogmas and ritualism in practical religious performances, including the bloody sacrifices of the living beings. Under this state of affairs when in every sphere there was darkness in this

country Mahavira was born with many born gifts and talents in him

The original name of this great soul was Vardhamana. Mahavira or Jina, i. e., the Great Hero or Victor, were his titles given latter in view of his great achievements of his complete victory over all passions, worldly charms and spiritual perfection. Jainism also means the religion of persons following the practical path of Victors or Jinas Here, by Jainism I do not mean the so-called present Digambera and Swetambera Jainisms but the pure non-dogmatic and non-sectarian Jainism, which was the outcome of the conduct of Mahavira, which is the soul of all religions of the world.

Every Dharma or religion, worth the name is a composition of its three aspects; viz, Dharma-Darshan or the Philosophical aspect, Dharma Kriya-kand or the religious ritualism and Dharmacharan or the Ethical aspect. Lord Mahavir realised his spiritual perfection by his working only after the third aspect of the religion. All religions of the world differ with one another in relation to the first and the second aspects but on the third, i.e on the ethical aspect there are not two opinions about it. Further, apparently

one may be a great learned of any religious cannons and philosophy or a devout observer of rituals or both but without a practical moral standard he is never called a true religious man. He is even called an imposter every-where. On the other hand one strictly following the ethical and moral aspect only, as Mahatma Gandhi did, is said to be perfectly religious. This actual experience clearly reveals that in their heart of hearts people of the respective religions all over the world unanimously feel that ethical aspect is the only true religion and obviously also this alone is helpful in the desired attainment of hapipiness and bliss. Lord Mahavira proved this fact to be absolutely true by his own conviction and experience by working strictly in accordance with ethical aspect of religion, of which Non-voilence, Truth, Non stealing (Honesty) Self control and Non-possession of worldly gifts, are the attributes. By his experience and success he proved, as he preached also at a latter stage, that man is the master of his own destiny and maker of a healthy society, cooducive of general happiness and spiritual progress. He also proved by his own example that human life's true value is increased not by accumulating the worldly riches but by reducing the need of the same. He realised that

in achieving the former one becomes narrow in out-look, slave to passions, greed and selfishness, causing discontentment and creating problems in own life as well as in his social sphere, and while working after the latter view one is not only sure of his success and happiness and spiritual enlightenment but also creates an atmosphere of love, harmony and fellow feeling in his surroundings Besides these he also attracts the onlookers by his own example, to follow his path This is in brief the true religious life lead and given to humanity by Mahavira He never claimed for himself that he was a relation or messenger of some un-known Almighty God, sent by Him with some book of Religion written by Him, and to preach the same to man kind. He even did not write his own teachings by his own pen nor allowed any of his gifted deciples to reduce them in writing, realising the limited nature of expression of the words and the infinite aspects of the objects He only displayed the highest conduct, simplified all his earthly wants and gained victory over all passions of greed, selfishness, averice and dependence on all the foreign or non-soul material elements, which ultimately helped him in the attainment of his spiritual perfection or liberation

Mahavira was born as a prince, being the son of a ruler of a small but very rich dukedom. That his father Sidhartha, was titled as 'Maharaja' and was married with the daughter or sister of the King of Videha State, one of the few most powerful and most prominent states, reveals the great merits of his father and the importance of his dukedom 'Kundgram' in the suburb of Vaishali, capital of the Videha It was the native home of the 'Jnatraya', Kshatriya clan, who were also known as 'Nath', It was a republican small state with its government vested in a publicly elected council presided over by Maharaja Sidhartha, Mahavir's father The name of his mother was Trishla or Videha-datta, being the daughter of the king of Videha. King Chetaka of Vedeha was the most powerful ruler of his time, whose command was accepted by all the Lichhavis and Mallahas for common foreign affairs and defence and offence purposes. In Budhistic cannon Mahavira is known as Nigantha Nathputta, which is a composition of both his cultural and secular titles The word Nigantha meant outwardly nude and inwardly free from all wants and desires and 'Nathputta' signified his belonging to his well known 'Nath' clan

At the time of his birth extraordinary rejoic-

ings are said to have been performed at Kundgram. In view of his being apparently very attractive and promising and in view of the extraordinary qualities in him according to his horoscope he was originally named as 'Vardhaman'. It is claimed that gods and goddesses served Mahavira and his mother at the time of his birth He was, however, born with rare qualities of head and heart, capable of cultivation and development. From his very boyhood he was very sober, thoughtful and imaginative. The sights of the bloody sacrifices in holy Yajnas was not tolerable by him and his pious soul revolted against this and many other socio-religious malpractices. He always talked on such topics, even when he was a boy, with very sound and convincing arguments, bewildering his Gurus and the priestly class. In the company of his friends he was always regarded as a leader or captain, which also speaks of his great merits. The boldness of his spirit, the simplicity of his life, his great love and compassion for the afflicted souls and charitable disposition, the strength of his conviction and belief, his affectionate and sweet voice, his pleasing manners, regard for all elders, and his fascinating calmness and selfless services spread his great popularity in his surroundings. Even

in those, who were enraged with him hearing his revolting nature against the prevailent customs, and religious performances his epochal character, dynamic and graceful personality and his very sound and highly rational argument evoked their sense of reverence and adoration for him They all loved and praised him. Several old and wisemen foretold that either he would be a 'Chakervertin' sole monarch of India or the greatest monk, the benefactor of all living beings. His revolt against the then social and religious corruptions, social inequality, caste distinction, bloody sacrifices etc, attracted many religious heads. Yet some blind followers, for loss of their leadership in their society, even when defeated in arguments, revolted against Mahavira's bold ascertions.

It appears that at the age of 16 or 17 he was fully alive to his spiritual aim and he had determined to achieve it, for which purpose he had started striving hard to realise his spiritual talents required on the path of spiritual development, i. e; broad out-look, self control passions subdued; powers of patience, toleration, concentration, meditation etc Instead of renouncing his househols in his boyhood, as the dramatic shows of renunciation are generally exhibited by the Jaina

monks today, he passed his boyhood in his family and society deriving all possible advantages in his required equipments or preparation for his great aim By his right and attractive conduct and appealing and sound arguments he produced a stir in the society and superstitions began vanishing giving place to right thoughts and actions

A few incidents given in Mahavira's biography in Swetambra canons are very significant to prove the essential aspect of Jainism, as the basis of the present Jainism is after his life and preachings. He did not keep the principle of spiritual equality of all souls confined to the individual but applied it as a religious principle to the social sphere as well, with a firm conviction that every person is equally entitled to develop his spiritual faculties and qualities by working on the principles True religion as is claimed free to all alike, was prescribed like a free medicine to all mankind by him after his perfection, as according to his experience all mankind were sick of 'Karma-Marr, and religion was eqally affective on all aspirants without any distinction of birth, caste and colour Througout his life time he abhored the principle of inequality, on any basis on the path of spiritual progress The same just conviction finds display in his life when after

attainment of his spritual perfection he proceeded to preach his experienced path of soul's libration.

In all his endeavours of applying this principle to social problems of his time positive aspect of his relgious life is obviously constituted If he had believed in or satisfied by the negation of evil alone as the sufficient consummation of religion, he would have remained consoled with the removal of untouchability by his own self but throughout his house holders life he actively participated in the activities against this and other such evils and significantly enough he was the originator of all such schemes and activities even when he had attained perfection and he devoted himself in the organisation of his Sangha. He admitted all deserving untouchables in his Sangha, both in the Monka and house-holders. Amongst the house-holders he allowed some distinction of blood relationship of the one with the other as the mentality of the people could not be entirely changed immediately, but perfectly visualising and knowing that sooner or latter all those, who were brought on equal status on the religious field, were sure to become one in every respect.

Mahavira thus not only abstained himself from the evil tendencies of his time but he actively

participated, coming in the forefront and with all the power at his command of means and intellect both in his household and monks lives after perfection, to mitigate and crush them, but only to the evil and not the victim of evil, who was always the best claiment of his Divine sympathies and forgiveness He realised in his house-holder's life, in his young age, that the evil tendencies would not be erradicated by laws of the State or of the Society, which institution were all corrupt. He, therefore, gave up the idea of holding the reins of Govt of his Dukedom in his hands, which was offered to him by his elder brother repeatedly considering the extraordinary capacity, power and zeal in his younger brother, and the prediction of his becoming a 'Chakervertin', and aspired to take up the role of a monk, destined as he was to become a 'KEVLIN'

At the age of 20 or 21 he therefore became desirous of renouncing his household but seeing his dear and respected parents very much aggrieved on that account he resolved to continue in house-hold and society during the life-time of his dear parents His highly active and dynamic soul however, soon found out way for service to self and to his society. Instead of indulging in worldly merry-makings, he plunged deep in

studying and thinking about life and in equiping himself of all the physical and non-physical requirements on his role of spiritual progress by short-cut path, which he had determined to adopt. He utilised, out of his great worldly wealths and means, only as much as was essential and in a way conducive to his spiritual equipment for his great journey in view. The rest be utilised for similar purpose of the helpless persons and of those poor and down-trodden, who were deprived of their bare necessities of life and being in this helpless state had become mean. It is said that he distributed his great wealth with open heart and hands to such poor and miserable persons. Being attracted by his pious life, free from all superstitions and ritualism of his time, people began to discuss with him on all those topics and after being very much satisfied by his replies and arguments they began changing their convictions and outlook His life thus produced a stir in the society and the religious priests, who appeared before him for discussions, were alarmed and charmed by his talks In his individual life he simplified his wants one after the other and thus become very light upto the age of 29 or 30 when his dear parents died. Now he became very anxious to adopt the role of a monk after re-

nouncing his house-holder's life But this time his dear brother and his wife became a hindrance in his way, who felt extremely aggrieved on that account He again had to postpone his idea of renouncing for their sake But now he started living like a hermit in household, absolutely detached, like a lotus living in water yet untouched by it. This shows his extraordinary capacity of patience, clearness of judgment, great powers of adjustment and will, great regard for his parents and elders and his extraordinary ability of living after his firm conviction in all adverse circumstances of life and steering out fearlessly with hope and confidence towards his great spiritual aim amidst all hinderance of family ties of affection and through the great darkness and confusions then prevailing on the path of spiritual progress.

After all realising that no charm of worldly power, comforts and pleasures, offered by his brother, could check him from his pious aim and also realising that in the house-hold his spiritual progress was being delayed and his pious soul was feeling suffocation, his elder brother willingly allowed his beloved brother prince Vardhman to adopt his ascetic life On anauspicious day he was allowed to leave the royal palace. On this day

all relations, friends and public flocked from far and great distances in Kundgram to see the great scene of renouncement by a prince of his rich and aristrocate life and Dukedom and adopting the life of a naked Faqir, in search of some thing which he cosidered to be richest of all riches, supereme of all greatness and joy of all joys. His good brother himself distributed lot of food, clothes and his wealth in addition to the great personal wealth and that left by his brother at his disposal, which Prince Vardhman distributed himself to the poor persons, who had assembled there as usual. After all with a divine smile on his countenance, and speaking sweet and charming words of farewell to all the persons assembled there he left his royal home and Dukedom as one leaves an inn after his stay for the night. It was a very hard and great event. The right expression of this touching scence in words is beyond my power. For a moment even the hard-hearted lust of wealth and passion for greed personified bewildered and melted.

The prince Vardhmana did not renounce in emotion, secretly and unseen in the dead of night. His way of renouncing also proved a great service to those who saw it and also to those who heard its details After leaving his palace he did not

hanker here and there adopting one Guru and his way of life and leaving the same soon after On the other hand, as Vardhmana had renounced after a through contemplation, and making all the essential preparations, he soon after his renunciation, plunged deep into his clear-cut conduct of self-purification independently, without adopting any teacher for his guidance on his path of spiritual development He even did not select out of the Monks of the Shramana Sangha of his predecessor, 'Parsva Nath' as they had also adopted undesireable conduct and were going stray. His great achievment was not a satisfaction at a certain stage on the path of spiritual development but a complete victory or self-realisation On his path by his cultivated courage, patience and fortitude he tolerated all seasonal hardships and tortures by the ignorant mass when he travelled in naked pose in the distant part of the country, where he was entirely unknown. It is also not possible to picture his feelings and his bent of mind and his inner development amidst all sorts of hardships, his determination and his rapidly marching on his path However in his living a very hard disciplined life of self-control, forgiveness, patience and forbearence for about 12 years on the role of monk's life, he pro-

gressively realised his spiritual enlightenment. His divine grace and absolute desirelessness bewildered the onlookers and to those who first inflicted hardship on him. They all repented on their great follies and desired to hear his great message But he did not speak a word to any body and went on strenuously in his spiritual pursuit being unmoved by all hindrances upto the last state, till at last in his deep medication he, oneday, found himself entirely free from the shackles of the Karmic matter and free from all material limitations, and realised his own spiritual glory, which was so far hampered by the material limitations over it He was now known as a Victor or Jina.

The Mahavira gained his great victory over his great enemy, the Karmic matter, which had blurred his soul's vision and whose passions of greed, selfishness, averice, anger etc., had also put him in the cycle of transmigration of worldly births and deaths and painful lives. Now his soul had attained liberation from the painful grip of the Karma and he attained his complete spiritual enlightment or omniscense He was now the Supreme, the Highest, a Pass Port holder of a seat in Divinity of the other shore of Immorta-

lity, subordinate and inferior to none, immeasureable, and matchless

Now when nothing was left for him for achievement he now became a true religion and religious cannon personified Feeling compassion for the afflictions and sufferings of mankind in their utter ignorance and all living beings in their utter helplessness he now naturally diverted in striving hard for their redemption for which he was also called 'Tirthankara' He showed extraordinary ability in his Sangh-Rachna He admitted all deserving persons in his Sangha without any distinction of sex, caste, colour or creed Non-Voilence, Truth, Non-stealing or Honesty, Self-control and Non possession ( of Aparigraha ) were declared, after his experience, as practical principles of Dharma or of human conduct for all laymen and monks alike with the only difference that the laymen, known as 'Anuvrati' as against 'Shravaka' word used by his predccessor Lord Parsva Nath, were required to observe and follow these principles in their life's routine partially, as much as possible in several Progressive stages according to their circumstances, while the monks, known as 'Mahavratis' were required to start with a strict vow of following the principles completly and with strict vigi-

lence and mindfulness. In prescribing these five parctical principles or virtues and their following by partial or complete vows, as above, he considered the numerous complexities, differing means and capacities of all individuals, common desire of achieving happiness, common requirment of the bare necessities of life, a common goal before all men and women, ( whether understood by and believed in or not) and in preaching his path of spritual progress he clearly laid the condition of their strict applicability in daily life. Remarkably enough this path of spiritual development is the same which leads to peace, harmony and happiness in this world also and is essentially required for a healthy social life, free from all problems. This is the conclusive proof of Mahavira's personal experience on this path and his gradual self-realisation over it By his great advice of limiting wants at a certain point or standard within one's honestly earned or acquired means or income with progressively simplication of the same, he also explained how one's surplus means and income should be used in nameless or selfless charities for the service of the poor, weak and helpless persons along with his own spiritual progress. This he called as the natural fulfilment of and inclination or feeling named Anu-

kampa Bhava, which is naturally arisen in the soul in its embodied state at a certain hight of spiritual awakening, when confronted in life with any pitiable scenes.

The above five principles and vows are very elobrately explained in the Jaina scriptures with the technical significances of the feelings of the doer and the circumstances under which the actions are done and the relation of the Karma created This is one of the few unique features of the Jaina thought It will, however, be clear from the above brief account of these ethical rules that in pressing them Mahavira also considered all the personal and non-personal requirements and obligations and calculated both the required negative and positive aspects and considerations for the progress of the aspirant souls, individually and collectively of the entire society also

From the above brief account of the five practical virtues it will be observed that they are all inter-dependent and supplementary. The application of any one of them in life leads naturally and logically to the awakening of the feelings related to all other virtues to supplement the action Thus together these five principles of the true religious living constitute a single entity

of conception, ethical and spiritual in nature, with a consistent loyalty to the great principle of self-realisation, self transcendance, a transvaluation of values.

There can be no more conclusive evidence of the deepest insight and practical experience of Mahavira than his recognition of Non-Voilence as the first and the greatest of the principles of human life, without which human life is valueless and is akin to continuous degradation. Here I am reminded the words of Mahatma Gandhi, while speaking on Mahavira and Ahimsa (in Hindi), 'No religion of the world has explained the principle of Ahimsa so deeply and systematically as discussed, with its applicability in life, in Jainism As and when this benevolent principle of Ahimsa will be searched for practice by the people of the world to achieve their ends of life in this world and beyond, Jainism is sure to have the uppermost status and Bhagwan Mahavira is sure to be respected as the greatest authority on Ahimsa"

Man's progress is always measured in terms of his spiritual development. In this respect and in his having advocated the clear-cut, scientific and rational principle of life based on Ahimsa and

Aparigrahaya, after his own experience Lord Mahavira stands undoubtedly unique and unparalel in the history of the world

For the practical following of the principle of Aparigrahya the laymen were allowed to keep and protect their honestly earned or acquired possessions within a limit of their minimum requirement for self, known as 'Parigraha Pariman' and to aim as much progress in the present life as possible with reference to desirelessness and simplification of wants achieved, but for the laity absolutely desirelessness and non-possession was the aim. It was not an outward show but a reality of life as the narural outcome of the inward progressive spiritual illumination. All conditions of practicability were considered and adopted and the flow of life was directed keeping in view the harmony of the social life and the development of the soul side by side Belief in outside agencies was replaced in belief in self Dogmatism was replaced by rational conciousness Merit and ability were the points of consideration and distinction and not the status or birth. That every soul is capable of attaining infinite consciousness and bliss was made the common belief Spiritual bliss was held as the aim of life in place of heavenly pleasures and fulfilment of this aim

was proved achieveable by self-help by own experience This simple and noble path of life or religion attracted all the people, who came into his contact. How much the present jainas have slipped down may be easily realised. A great intellectual stir was created all over Peculiarly enough, the converts to Mahavira's Sangha were not required to observe any rituals or dogmas or to change their former outward identity but only to follow his ethical path, to meditate over actions done against principles, to repent for immoral actions and to refrain from doing them again and from causing any injury to any embodied soul and to be ready to sacrifice own belongings for the right cause and charities and in a right way All these in brief were the characteristic features of the Sangha-life

In discussion of philosophical objects due regard was given to all thoughts or systems of thought. The different statements about eternity and existence prevailent in his time, were explained by him as the different realisations by their exponents from different stand-points or from certain levels of realisations but never the totality of or the complete truth about the object Mahavira pointed out, after his experience, that every object has infinite aspects, judged by what

it is and what it is not from different angles of vision, and that every observation or judgment, which is ordinarily passed about an object. is therefore, also correct and true but only in relation to the particular aspect of the thing observed and judged from a certain view point or ones mind level of approch In view of this definite nature of realisation and judgment and the infinite nature of existing objects Mahavira taught to his deciples never to forget this fact and to refrain from thinking, believing and stressing that any view, which is thus realised and expressed is the whole or the complete view of the object This tendency of his regarding all rival views and judgment about an object with proper consideration and regard, as true from certain stand point, clearly testiffes his open-mindedness, thoroughness and fairness and he taught to his deciples to adopt a really philosophical method of realisation of knowledge, i e., a guarded way of making a qualified statement in their speeches and discussions before the public about any thing and of crediting and appreciating all other statements or judgments with regard to the same thing, understanding them as views of different aspects or from different angles of vision. This could be the only way of describing the indescribable

and of philosophical insight. This harmonious and creative way of discussion and of expression of experience was known as the famous Jaina logic named as 'Nay-Vada' and 'Syad-Vada'. Just as by the free passage of water through a hole the hole is broadened, similarly by the free entry of ideas and their placement in right order in mind makes it broadened and enlightined. As the clean water purifies the gutter so does the spirit-led idias to an open mind, which subsequently moulds ones life and destiny. When the mind is so habituated it gains its spiritual quality of right perception enriching the mind and the life. This light of the achieved enlightenment when let loose by Mahavira spelled all darkness, eased all the created philosophical contensions and the common path to happiness and bliss was lighted Mahavira thus eased the confusions caused by the different statements of partial views and judgments or truth made in his time about existence and thus up-holding each view at its proper place in the order of proper arrangement he presented the picture of the object in as big wholeness as could be expressed in words. Just as letters when put in proper order make a word and give meaning, similarly different ideas from different stand points when put in order they give

a meaning about infinity, the tendency helps the aspirant in its realisation, is greatly satisfying and refereshing to the soul. It is regrettable that this highly benevolent and enlightening method of study and investigation of philosophical subjects has been misunderstood by some eminent Indian scholars, simply because they have not cared to know it from the Jaina canonial literature It is gratifying that some Western scholars in their scholarly persuit have learnt even the Prakrit Text and they have done justice to this principle to a great extent

From the above sketch of Mahavira's life we find that from the begining of his life and upto the end he led a social life in some way or the other In his conception of Society not only the rights of human beings were recognised but the right of all living beings was recognised even of the invisible living beings In order to keep mindfulness alive and to save the life of two organed invisible animals even use of filtered water was prescribed and even vegetables, presumed to be containing such small insects with sense of feeling pain, were strictly prohibited for use by his laity and as far as possible in accordance to their partial oath, by the laymen also Strict vegetarian diet was naturally the rule of the

Sangha or the Society organised by Lord Mahavira. Looking to the pure vegetarian life, and peace loving nature of the Jaina society even today the nature of the society organised by him during his own time should not be difficult to understand to an impartial observer. The whole Indian society was very much affected and changed by his great humanitarianism.

## MAHAVIRA AND MEAT-EATING,

I may start on this point with the evidence of an eminent scholar, Sri Lawd, in his article "Mahavira. His Life and Teachings" which reads as under.

"....The visible effect of Ahimsa was sought to be proved by a practical demonstration. It was sought to be shown how even such brute creation as the beasts and birds, reptiles and fishes responded to the non-harming and compassionate attitude or disposition of man Already in Mahaviras' time, the rightious King of India made it a point of duty to vouchsafe the lawful protection to all forms of life within the compound of a religious establishment This very principle of non-harming had a salutary effect on Man's habitual diet. *Those who came under the influence of Mahavira's personality and teachings*

*gave up the eating of meat and fishes for, good,and adhered to vegetation diet"*

It is a pity that the Indian Sahitya Academy has dared to write Lord Mahavira as a meat-eater in their book, Lord 'Budha' In view of the above Mahavira's teachings, special stress on non-injury even to the invisible living beings and specially when all Jainas have protested against this highly objectionable remark against their Religious Leader, there remains no ground to make such an absurd and erroneous statement against Lord Mahavira's own conduct No doubt the Jainas, being in great minority, have no brute force at their command to check this publisher from his daring march against fact, their conviction, belief and general practice, it should, however, be a grave concern of all rational persons, lovers of truth and fairness. I request the Sahitya Academy to come to proper understanding and not to take a blot on their fair calling of a publisher of such a good fame

This point however needs some elucidation. I admit that the Jaina community will be found degraded if they are measured from the application of the essential principles of their religion, i e., Ahimsa, Satya, and Aparigrah, in life, with

the result that there is in-tolerable in-equality of economic status, the community is divided into sects and sub-sects without basis and serious problems of life are daily developing both in the lives of the house holders and of the monks I also admit that the monks or laity, being, in reality much far from their Aparigraha living have now become dependent on the few rich house-holders of the community and thus to except any affective service and reformation in the community and in the national life through them is therefore a false hope Yet they can be safely compared in their moral conduct and simple living with any laitly class of the world and they are the only true custodian of vegetarianism in India. The Jaina householders and monks have kept up and upheld this great heritage of vegetarianism at a great cost and sacrifice and this fact is known far and wide in this country and outside also. They have been able to put a deep stamp of their life on their other fellow countrymen, so much so that a section of the major community, known as 'Vaishnavas' have also developed pure vegetarianism along with the Jainas Looking into these facts, into the evidences available of the contemporary sects, even in Budhistic cannons, Mahavira's life and his teachings for not only not-

killing but also of not-thinking of killing or harming even to the creeping and invisible insects, no body should dare to associate meat-eating practice with the life of this Greatest Apostle of Ahimsa and Humanitarianism, To think of a margin to the meat eating practice in the teachings of Mahavira or in Jainism is either out of utter ignorance or mischief However, some clarification is further essential for fairminded persons as hereunder.

It may be mentioned here that the Digamberas, who refused to accept the cannons compiled by the Swetamberas, wrote their own cannons, which are chaste on this point absolutely They did not entertain discussions of questions on meat-eating (as discussed in Swetambera Cannons under the title 'Upvada' or undesireable discussions) to avoid such absurd controversy in future Such 'Upvads' though are discussed in Swetambera cannons, viz, Bhagwati Surta, Kalpa Sutra, and Nishit yet to an impartial observer sanction to meat-eating practice will never be scented The Swetaberas are as good vegetarians as Digamberas are. This point should be understood looking to the time of Mahavira's advent when meat-eating was a common practice and to the practicable nature of Jainism In practice every

virtue is followed by way of compromise in the initial stage. Jainism has no-where claimed a change in human life by God's miracle but by progressive effort In order to understand correctly and to give a fair judgment on this point an impartial observer will have to study and consider the time, the nature of these 'Upvads' and the spirit of the religion.

As above, it was the time when meat-eating was common and family kitchens were like the present-day restaurants with both the vegetarian and non-vegetarian preparations, and members of the families were of all tastes and convictions. Under the circumstances. If one person pinned his faith with the Jaina principles he was then called a Jain by conviction. If he also started practice after the principle he was called a complete follower by conviction and by practice. The effect on his soul of the practice was his achievement. It must be remembered that such discucussions were called 'Upvads' or as undesireable discussion.

Further Jainism claimed itself a religion for all time, place and circumstances Many questions were raised in connection with this claim also. Here also it is replied that if a man is living where to be vegetarian is not possible, e g., in Arctic

if one has its perfect faith on the principle and is always anxious to be in a position to practice it he is also a follower by conviction and with effect of purification also over his soul. But it does never mean that there is a margin to meat-eating practice in Jainism.

As meat-eating was the general practice some words were used both for the vegetarian and non-vegetarian things, viz, MANS or flesh, as 'Kababs' and 'Koftas' are freely used today for both types of preparations This word 'Mans' has also created misunderstandings. However, looking to the different ideas and practices prevailing in every time, which may be both right and wrong from a particular time, place such things should be studied and interpreted in the light of the principle. For instance all the Jainas in India consider milk and butter as vegetarian articles of food. Some non-Jain so-called vegetarians in their utter ignorance of the principle and position regard eggs as a vegetarian article. But looking to the conception of the humanitarian Society of the West wonderfuly enough they are considering and rightly considering, milk and butter also as non-vegetarian diets and they have termed it as 'Animal food'. This is not only their coviction but it is their earnest

practice also. They have invented juice of some nuts and oils as substitutes for the milk and butter In my heart of hearts I am myself changed to this conviction. But can I practice it comletely immediately? When the whole Jaina community my family people and people of all the Indian Nation are taking milk and butter taking it as a vegetarian diet and daily using it, it is very difficult for one to give up these things 'at once completely. I am now practicing to take sorson and til oils as substitute for Ghee and Badam-Munaqa juice as substitute of Milk at my house. But this cannot be observed strictly outside the house even at my house always, But by my conviction I can be said and enlisted an member of the Humanitarain Society and I can be proud of it and will remain anxious for the day when I will be in a position to give up milk and butter altogether. The same was the position when Mahavira was born up-to the time when the Jaina cannons were for the first time compiled after old traditions by the Sachelaka Monks of that time, who are now called the Swetambears. The Upvadas of the Sweatmbera sect should be understood in the light of these facts and circumstances, and chiefly in the light of the principles of Jainism.

The most striking feature of Mahavira's teachings is that he preached one principle or religion both for achieving the desired peace, harmony and happiness in this world and for progressive spiritual enlightenment If society at any stage is desired to be kept free from problems and individuals can hope of their desired goal it can be possible only after Mahavira's teachings after living the spirit-led life advocated by him If philosophy has to maintain its great carrier and play its benevolent part it can do so only by adopting the above spirit of consideration and regard to all ideas and thoughts and will have to stick undogmatically on the spirit of truth seeking, and to live a life of proper discrimination, consideration, love, service and self sacrifice in common interest

**Nature of Belief and Optimism infused**

In explaining the principles of the Universe and the path of soul's liberation or Perfection, after his own experience, Mahavira no doubt advised his audiance to pin their faith and belief on his advice but never stressed to believe him also blindly He therefore qualified his principle of Belief as 'Right-Belief', leaving full right and allowance for the necessary discussions and analysation-before-bringing faith on his experience also for adopting it in practice This clearly

shows his own confidence and surity of success after self-conducting on this principle of progress established by him. He thus left no margin for blind faith, which instead of elevating the soul is the cause of its great down-fall, and of which people all round were found to be the great victims and sufferers This obviously signifies incentive to truth seeking spirit and to intellectual development in his teachings besides moral purity in the life of his followers. He stressed on Belief simply because it is preventive of evil passion. Right Belief, as impressed upon by him, is not therefore that belief, which requires blind following, without questioning, which temporarily inspires religious zeal, ferver, optimism and satisfies for the time being the questioning gaze of the believer and as soon as its emotion is over one becomes a victim of logical dis-satisfaction and metaphysical doubts, to whom this universe is sometimes Real, sometimes Illusion, and some times Ideal yet with different meanings, and being always uncertain, who in dire despondency, when confronted with some sound reasoning, supported by experience, bashfully explaining the nature of Reality as un-knowable and indescribable, speaks for himself of the ecstatic satisfaction, which is apparently meaningless and joyless. Mahavira's

Right Belief apparently inspires permanent confidence, hope of success and achievement, awakens spiritual faculties of self-control, toleration, fortitude, self-sacrifice etc, to combat with the greed, selfishness, averice, etc., of matter and on every step onward on the path creates joyful circumstances, environment and state and lasting Optimism and shedding of all material misconception and evil tendencies leads to progressive self-realisation. Fullness or Liberation, and ultimatly the Divine Blissfulness state of self existence.

Mahavira thus by explaining the infinite nature of the Mundane souls and by prescribing the Right Belief along with the Right conduct in accordance therewith opened the path of soul's salvation heroically, which was utterly blocked by various philosophical confusions and blind faiths in his time and the sights of great sufferings and tortures, even by the socalled religious priests and religious practices, were unbearable by his heroic, highly compassionate and pious soul

### MAHAVIRA'S NUDDITY

True Nudity clearly carries with it the meaning and sense of originality. Its meaning can be understood by looking at a nude infant child, who is absolutely innocent, pure in thought and

mind, knows no vainity or show, is stranger to violence, false-hood, dishonesty, and immoral doings and whose greed and selfishness is also limited only to a few spoons of milk. Such a nude though is ignorant of Philosophy and cannot even speak yet understands the language of love, can express his joyful feelings and affect others, is inspired by affection and gives due response to all behaviour of this kind to him. Such a nude is not at all considered objectionable by anybody' is loved and amused by all, even by strangers. Mahavira's nudity at his advanced age and stage of spiritual elevation, when complete desirelessness was achieved and he was absorbed completely in his own self, was most natural. In comparison to the infant child, whereas the child is absorbed in his ignorance or a mad in his mindlessness, Mahavira was perfectly enlightened, his mind was illumined with the infinite experience and knowledge of all objects and being free from all wants and desires was absorbed in his own Divine and Blissful self. Those who criticise his nudity it is because they are either incapable to realise or conceive in mind this type of divine nudity before which the whole universe with all its so called rare gifts admits its defeat and bows down

with great reverence and adoration to kiss the dust of His Feet, or they have had also not the good luck of having the Darshan in their lives of such divine nudes

There may be some genuine reason also of the dislike of nudity by some impartial and good persons.But this may be on account of their having come into contact with the perverted form' or a show of nudity, without substance, i e, without the required inward spiritual illumination, which is not uncommon these days Similarly one may have disliked the evil of the children's initiation into the high order of Monk's life, which is absolutely unnatural and harmful to the person and to the society and nation

Nudity is thus the most natural ultimate characteristic feature on the path of spiritual progress as according to Mahavira the aim is not only the pursuit of Truth only but it is the Realisation of Truth, which naturally requires renouncement of all untruths from belief and from actions and complete desirelessness is the essential condition.

## HIS NOBLES TEACHING

After the attainment of his perfection he opened his silence and till the end of his life, he lived as a great preacher A few of his teachings to

general mankind are repoduced below according to the Jaina cannons :

"All beings desire to live. None likes to die and feels pain by the slightest injury. Therefore to kill or injure any living being is a sin and must always be avoided."

"As you would like to remain unmolested, so you should keep all others unmolested You must not kill or injure any living being, nor you be the cause of injury to others, but be kindly disposed to every one of them."

"I ask you all tell me whether you like happiness or pain? If your answer is that you dislike pain, than you take from me, that is also the same with all other beings"

"Desires and greed are the chief causes of the prevalent sufferings and choes in the world. Worldly riches are devoid of true and lasting happiness and last only for one life time Spiritual powers offer real and eternal balm and happiness."

"Do not take with you things which are not yours. Do not oblige your soul to follow you downwards to gather sad recollections and painful feelings. Do nothing that may expose your

soul to be troubled, and that may alter its peace and harmony "

His last message, just before his 'Nirvana' when questioned by the laity : "Which of the five Vratas or Commandments, O' Lord, you consider the most important ?" His reply was,"Of all my teachings, the First of my Five Commandments is the most important : Do not kill any living thing, or hurt any living being by word, thought or deed Do not kill animals for food Do not hunt or fish , never kill the least creature at any time and under any circumstances knowingly or even in 'Pramad' or being unmindful in your dealings. Do not kill the mosquito that bites you or the bee that stings you. Do not go to war Do not fight back against your attacker. Do not step upon a worm on the road-side Be careful in your travellng Even the worm has a soul "which feels pain when molested as you feel," "Be possessor of nothing Do not allow your soul to stick to material things, Refuse everything which is worldly and that may get it rooted here. Always remember, that love to worldly possessions is violence against own soul."

It may be noted that the above teachings, in the last para, were given to the laity class on

their questioning. These are sometimes misinterpreted as impractical by the householders, to whom Mahavira prescribed partial following of his principle, i.e, as much as possible according to one's circumstances and conditions of life.

**A few estimates of Mahavira by Scholars -**

1. ( By Dr Alfred W Parker )

"Whatever name we give to our creed, whether we believe in souls of animals or not, the noble words of Mahavira are the highest expression of human ethics. The great LAW OF AHIMSA, the LAW of NON-VOILENCE, as it is called in the western world, is the strongest fundamental principle on which a moral world order can be built for the blessing of all mankind."

2. ( By Dr Alberto Pogi, Geneva Italy ).

"The teachings of the MAHAVIRA sound like the triumphal song of a Victorious Soul that has at the last found in this very world its own deliverance and freedom........His commandments are not compulsory, they are merely a guide: he who follows them without trying to get knowledge through experience (before approving them) escapes the danger of soiling his soul and altering its harmony."

"VARDHAMANA set straightly the soultion of the problem, polarizating, impersonating in Himself, very sensible Creature, the spontaneous genuine tendencies of the soul, and its capital needs. The Religion by Him so modified became the religion of absolute coherence, the most precise, straight, perfect doctrine "

"Thousands of men are looking at Him who feel so in need of perfection, purity and peace.. . .. and when the material outer world exists no more for the man who has followed His Doctrine, he still learns from Him how to get rid of his own body, to conquer it, getting, by so doing, over the last barrier separating his soul from happiness "

"The soul is the only treasure man possesses and to man Mahavira allots his duty which consists in getting rid of his impurities, in order that he may shine of his own light in the universe."

"The Indian artist has represented in the images of the Spiritual CONQUERORS the bodies of men whose souls have departed; all the statues surrounding the shrine are but images of absent just to remind the Jain that beyond the surrounding world, along the luminous way

followed by the JINAS, lies the true path leading to the light...."....The JINA conquers the world and pays no attention to whomsoever who wants to keep him down. He leaves alone the body for ever whilst His soul remains there, present and for, immerged into the Eternal Sea of bliss"

"A real CONQUEROR is the man that having withstood all pains and sorrows, has got over them, and take with him high up, above all worldly miseries, pure and unsoiled, his most precious treasure-his soul"

3. ( By Dr Felix Valvi )

"The most striking feature in the genius of Mahavira from the psychological point of view is the tremendous will-power, which characterizes every act of his carreer during the most significant centuary in the history of human thought Deliberately, without a single moment of hesitation or doubt, Mahavira proceeds to demonstrate in his own example how the human mind can be disciplined and controlled in such a way that the highest intellectual and spiritual level can be attained in a single life time....Mahavira's example is the most striking for the observer of Indian Life........That Jainism survived all the vicissitudes

of History, while Budhism perished in the process of change, can only be explained by the far-sighted doctrine, which Mahavira imposed to his community. The spiritual hierarchy in Jainism is so well-planned that the highest ideals and their realisation can be achieved by the exceptional minds, while the average Jain has a chance to reach the lower levels under the guidance of a Guru, without giving up faimily life. The prescriptions to laymen are so graduated that the spiritual life of the community can be maintained and nourished by the example of the Sadhus, who remain in close touch with the community, serving as models of conduct, incorruptible in their simplicity and integrity of character"

"It is a psychological miracle worthy of the study of every religious historian and certainly the most noteworthy aspect of the genuine Indian tradition The place of Mahavira in the Indian Tradition has been obscured for a long time by the fact that Jainism as well as Budhism have been denounced as "Heresies" by the orthodox and by Western Scholars misled by the orthodox. The truth is that there was no such thing as "heresy" in Ancient India, certainly not in the 6th Century B. C., when philosophy was freely

taught in the market place, as in Greece at the time of Socrates. All systems of thought were freely expressed and openly discussed. The fact that Mahavira and Budha dominated Indian Thought and inspired Indian Culture for so many centuries can only be explained by the enthusiasm with which the people of India flocked to these two great Masters (Mahavira and Budha) who offered them something which the orthodox Brahmins refused to share a method of training for the human mind valid for all humanity."

"I do not hesitate to say that in my eyes Jainism and Budhism-each in its own sphere represent the genuine spirit of Ancient India ; far from being "heresies", both laid the moral and spiritual foundations of Indian Culture, the eternal principles laid down in the Upnishads, but misinterpreted by the orthodox Brahmins. In the interest of their privileges, which both Mahavira and Budha rejected, it was a social struggle of tremendous significance for the future of India. Mediaeval India turned away from the genuine spirit of Ancient India and it took the effort of centuries to clarify the principles for which Rama Krishna and Vivekananda fought their heroic lives. Gandhi himself was a produce of Jain influence in his youth and the Principle of

AHIMSA, which Gandhi applied to the political life of India, stems directly from the Jain Teachings as represented by the doctrine of Mahavira, the glorious successor of an immemorial tradition, the true and original tradition of India "

"The place of the Jain Tradition in the Cultural History of India is a problem, which should be re-examined and thoroughly investigated by Indian and Western Scholars If Jain Scholars of the first rank could be mobilised to re-investigate all the sources of their own history and present a scientific analysis of their achievements, if they could show what has really happened in Gujrat and in the South where Jainism has been the paramount influence in the greatest centuries of Indian culture, what are the reasons of their decay, how far did persecution leading to the well-known messacres of Jains (and Budhists) in Mysore and further South in the 8th Century A D at the instigation of orthodox Brahmins stultify the creative activities of the Jains, they would not only render a signal service to Jainism, but help Contemporary India in her magnificient struggle to recover from a thousand years of decay due to the neglect of her real tradition now

so dramatically revived under the inspiration of Mahatma Gandhi."

Jainism had less chance to occupy the attention of the Western World than Budhism. Only a few German and French Indologists Herman Jacobi, Schubring, Helmuth—von—Glasenapp Guerinot have dedicated years of study to Jainism. It is the duty of the Jain Leaders to promote such studies. They will find the willing co-operation of Western intellectual, who gradually awaken to the importance of the Jain Teachings as a school of training for the spiritual Will of the highest type of man."

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# JAINISM

**Introduction.**

Before coming to Jain Religion it is necessary first to discuss the question, what is religion? which is said to be one for all humanity, a sure remedy of all social problems and of spiritual emancipation. It has today become a subject of great discussion and even world religious parliaments are being held here and there to discuss this important but difficult question, difficult because, inspite of so much discussions in a number of world religious parliaments and conferences, it is yet a problem It is common experience that the more a man is religious the more he is generally useless for himself and for his society Wonderfully enough men of every religion today following their respective religions are found guilty in some way or the other according to the penal code of one or the other state of the world, which is against the test of a true religion

Looking on the respective religions we, however, find that the word Religion is common in all individual cases, and this word is preceeded by different adjectives, viz, Christian, Budha,

Islam, Vedic, Jain etc., Obviously these are the difference creating elements otherwise there is one common 'Religion' within the so-called many different religions of the world. Let us see the nature of these difference creating elements and try to find out if actually there exists a common religion, which can be acceptable to all mankind.

The world has become too short today and humanity, being divided into different sections in various ways and by change of circumstances, has reached at the point of extinction. Any vicious thinking and acting by one nation is bound to affect the whole world and cause world-wide anxieties and untold grim tragidies. A common religion, comprising of common culture and civilisation, is, therefore, seriously required to be formed as it is said to be the unifying factor. People of the world have tried all methods for solving the common problem of life, viz, economic, political, scientific, etc., but all in vain. As this remains the last method to be tried and the dreadful clouds of wholesale devasation are fast gathering and hovering all over the horison, it is therefore essential that we must quickly think over it dispassionately with a broad outlook. But while making a survey of Religion we must remember its test that 'it is one for all

humanity, a sure solution of all problems of life, it is above law of all states of the world and it is an element which dispells dia-harmony, fear and hatered and awakens feelings of fellow feeling, harmony, love and sacrifice for other fellow beings, and the same element or principle is also helpful in our spiritual progress or ultimate salvation'

**What is religion ?**

Religion is said to be a Divine gift to humanity. It has been claimed by all religions, in some way or the other, that they were sent by the Almighty God either through some of His Relations or Gifted Messangers In India, besides this, we assert a special claim that God was kind enough to visit this sacred land personally, not once or twice but many times, since the last creation, and last time at his farewell he was pleased to give his blessed promise of visiting this land of Rishis and Munis as and when irreligiousness will prevail here But strangely enough no-where the problems of religion has been so complex and struggles on religious issues so common and numerous, as in India and never before irreligiousness was so acute as we find today and uptil now, there is no news from God of his promised visit Let us, in the meantime,

try to find out ourselves a solution of this great problem of our life before it is too late.

Coming on the knotty question "What is Religion" we obviouly see that there are three aspects of it, i. e., (1) the Philosophical or the Dharma-Darshana Anga, (2) the Ritualism or the Karm-Kanda and (3) the Moral and Ethical aspect or the Dharma-Acharan Anga. Looking closely into them we further notice that they all differ with one another on the above first and second aspects and humanity is divided into hostile camps on the differences created by them. Thus obviously these two aspects cannot stand the test of a true religion Looking into the third aspect, 'Moral and Ethical' we find, that all different religions are of one opinion about it and none can afford to be different also unless one is prepared to miss the end. It is thus the common spirit of religions, which is for every time and place, stands the test, and which has been followed by all religious seers for achieving their ends and surely enough this aspect if earestly followed has the capacity of solving all problems of life. The secrets or the mysticism of the Ethical and Moral aspect of religion with its way of application in life can be better understood by looking into the

life of Mahatma Gandhi, who has been in our time an Aspotle of this aspect, then by mere arguments

This greatman of our time was born in a Vaishnva family From his mother's side he was also related to Jainism Admittedly he was very much indebted for the living association with Bhai Srimad Rai Chand, a Jain, and was also admittedly influenced by the writings of several Christian saints and thinkers. By looking into his life closely we find that he never observed the rituals of any religion He observed his common and simple prayers, reciting verses from all religions' canons, conducive to moral awakening, in the open fields in the company of people of all classes, castes and creeds He loved Gita, no doubt, but vehemently refused to accept the Dust-Daman Sidhanta (Tit-for-Tat) principle of Gita also and was thus not the blind follower of any religious cannons, The Rama of his famous Kirtan, according to his own explanation, was not the sectarian Rama son of Dushrata but "He, who is the essense of all souls and can be named as Rama, Rahim, Ishwar Allah etc." Thus from the bigots point of view of very religion, to whom the above first two aspects are primary,

he was irreligious. Yet he was titled as Mahatma, Dharma-Autar or Religion personified and greatest man of his time, not only by his own countrymen but more so by the peoples of the world. This is simply due to his firmly believing in and sincerely acting after the ethical and moral aspect. Whether we saw him working in the field of politics, fighting for the cause of freedom of his country, for Hindu-Muslim unity, for the cause of Harijans or Rural upliftment or in any field of social service he was always found working sincerely and earnestly only after these basic principles, the miracles of which were witnessed by humanity with their own eyes in the broad day light all over the world. Strangely enough he was trusted and respected even by his so-called enemies. Even their Majesties, the King and Queen of Great Britain became desirous of having the honour of inviting him in their Royal palace in his own dress, half nacked and tottering on his rustic stick, against all old royal conventions and ettiquette. Miraculously enough the feelings of hatered and disgust against him of the peoples of Britain, who had flocked and packed up in the streets of London to see him, were changed into love and great reverence, after having his Darshan. After all what was the charm in him ?

In his own words "I have no other policy save the policy of Truth and Ahimsa" His sincere feelings of non-injury to, earnest wish of well-being for all living beings and respect for the rights of all nations like his own had created a dynamic force in his absolute simplicity and a spiritual hallow or illuminination all around him, which though was invisible but had the power of touching directly all human hearts, howsoever, beastly and enimical one might be It was on account of this sincere feeling of love, service and sacrifice for the poor and down-trodden individuals or nations, he was unanimously recognished as the greatest man of his time and people all over the world are now hoping to achieve their salvation only after his footsteps In his time there were undoubtedly greater patriots then him in many countries, whose sacrifices and services for their respective countries and nations were also obviously greater than his, yet they were never recognised as greater than him and as greatman outside their countries Some of them after their death or being out of power were even condemned by their own countrymen, for no other fault on their part but because they were narrow in outlook and believed in violence, which is against the human nature and true human

liking, against the benevolent moral path of Truth and Ahimsa believed in, and followed by Maha-Gandhi.

Thus from the life of Mahatma Gandhi it is clear that religion is not the blind faith in any abstract philosophical descipline or does not lie in the performances of any sectarian rituals or worships but it is a kind of living after the true religious spirit or sensation of the Moral and Ethical aspect of which Ahimsa, Satya, Asatya, Samyam (Brahmcharya) Sewa and Aparigrahaya are the practical attributes It is also well known that one may be a great learned of any religious cannons and philosophy or staunch and regular observer of ritualism but without a moral and ethical standard he is called an imposter The true religion, which is common and the life of all religions of the world and which stands the test also in all respect is, thus, the inward moral and ethical aspect, which may be called as the soul of the religions The outward philosophical and ritualistic aspects together may be called as the body of the religion Just as without a healthy material bodily frame, no doubt, no soul exists in this world so without the healthy philosophical and ritualistic aspects or the outward

body no religion can exist in visible form But just as when the soul leaves the body it is called dead and it is burnt or burried, similarly lifeless religious practices and convictions are also dead ones and must necessarily be burnt or burried The sure test of such a religious body is that instead of causing disharmony, divisions quarrels and litigations it dispells all these evils and solves all problems of life and creates an environment of love, service and fellow-feeling If people fight or litigate and are divided on the basis of the difference of philosophical ideas and rituals it is no religion The spirit is surely irreligious. The philosophical and ritualistic aspects therefore can be characterised as religion provided they are affective in the moral awakening in human life. Religion is thus the ethical instrument which perfects the character and the whole nature of man

True practice of religion is possible only with the congenial presence of all round habitual simplicity in life, love and liking for knowledge and learning and society of simple men of learning and knowledge, when greed and selfishness over-come by love and spirit of self-sacrifice and with the presence of a peaceful environment

Thus the Moral and Ethical aspect is the only true and benevolent religion which is required for human salvation It is every religion It is also the Jainism. This explanation of religion is only useful, for the general public The scholarly people however may wish to be introduced with the bodily aspects and the Spirit of Jainism also I, there fore attempt the same as hereunder.

## TENETS OF JAINISM

*Nature of Jaina Cannons.*

As above Jainism is the religion found out by man after self-experience and for mankind. Lord Mahavira, the last Jina or Tirthankara, did not write his teachings by his own pen, nor did he allow any of his highly learned and gifted deciples, known as Gandhars, to reduce his teachings in writing It is because the written expression cannot be the complete record of the experience, secondly the words, with the march of time, change their sense and meanings, and old languages are superseded by the new ones, creating different interpretations and confusions. He, therefore, preached to the general mankind a straight and simple ethical and moral path to enable them to achieve their ends of life and to have complete knowledge of things by experi-

ence. He did answer the philosophical questions on soul and non-soul subjects that were put to him by his deciples Those questions and answers were carried down in memory from one generation to the other till after about 800 years, when it was observed that the laity began forgetting them, all such questions and answeres and all preachings, as were remembered, and as proved to be true by personal experience to the Acharyas writing or compiling the cannons were all reduced in writing. It is said that owing to a terrible femine in the Northern India continuously for several years the Achelak, now known as Digambera (nude) monks went to the south. The Sachelakas, now known as Swetamberas (white robed) who remained with the house-holders in the Northern India wrote the above cannons, which on their return were not acceptable to the Digamberas Naturally they wrote their new cannons more systematically, subject wise, avoiding all the 'Upvads' and other things, which did not appeal to them and also creating minor differences in order to keep themselves separate from the Swetamberas From this separation of the laity into two sects the ignorant mass of the house-holders were also divided with them into two camps, which soon

became hostile to each other. This was the reason of the split up of the Mahavira's Sangha into two Major sects known as Swetamberas and Digamberas

The cannons thus written in the beginning were in Sutra or brief from, in the form of suggestions and indications on the path, leaving the details to be known by experience on the path, and to be accordingly explained to the house-holders. Thus according to the spirit created by Mahavira the advanced laity on the path of spiritual enlightenment were actually the Jaina cannons personified. Later on the commentaries were written not much after practical experience but more after mental exercise Thus we find today the Sutras, their commentaries and Sutras with Commentaries in combind form

It may be noted here that there are some commonly believed old topics, which are found in Digamberas cannons but not in Swetambera's and some are found in Swetambera's but not in Digambera's but both the sects do not believe each other's on those points to be true scriptures. The light of the time may however bring them to proper understanding.

Though undoubtedly the Jaina cannons were

written last of all but it does not mean that it was a new system of thought and culture and the ideas imbibed in these cannons were all new and of the time when they were written Nor the thoughts imbibed in the Upnishads, which were written first, were all Vedic and unaffected by the thoughts and beliefs already prevailent in India even before the arrival of Vedic Aryans in India. The point of antiquity of the Jaina system of thought need not be stressed now as this fact has been acknowledged both by the Indian and foreign eminent scholars Jainism has been recognised as the living representative of the oldest Shramnic culture in India, though its name 'Jainism' is new, only since Mahavira's time Three evidences, out of many may be quoted here in this connection:—

1. *Dr. Zimmer* ( in 'The philosophy of India P 217 ) says, "Jainism, does not derive from Brahman aryan sources, but reflects the cosmology and anthropology of a much older, pre-aryan upper class of North-eastern India"

2. *Dr. B B. Bhattacharya*, ( *Ibid* ). . . . "The deep strain of pessimism that characterises Upnishdic thought in common with Budhism

Jainism and the Sankhya, can hardly be said to be a direct product of Vedic Brahmanism.... ........It would perhaps be historically more correct, therefore, to regard Upnishads as much as Jaina and Budhist thoughts as having their roots in non-Vedic than in Vedic ideas."

3. *Dr. J. F. Kohl*, ( *Germany* ) "The meaning of the term 'astikaya' and the pentad, fixed by the Jaina texts, stamp on these elements of being the hall-mark of antiquity........the original thinking of the Jainas...........A premitive sense of space reveals itself in Jaina terms."

Just as Jainism has put its stamp on the Vedic religion it was also affected by the Vedic culture Though there was no caste distinction in Jaina Society, but they recognised the Brahmanic caste distinction and evolved many dogmas and rituals, of course, with changes suiting to their conviction. With regard to the religious Rituals and dogmas it is, however, still maintained and believed that these are only the preliminary practices, that as soon as an aspirant takes up the path of spiritual development these are to be given up. Parallel to the Brahmanic conviction of God-sent or God-given nature of their cannons

the Jaina Acharyas, both Digamberas and Swetamberas also devised a similar conviction, but after their own line of thought that the Jaina cannons were written by highly enlightened Acharayas, on their return from the 'Samosarana' or meetings of the living Tirthankara in Videha-Kshetra, which is unknown to Geography However, it proved equally affective to beguile the ignorant mass.*

With such adoptations in their own way the Jaina Acharyas, however, did not move an inch from the Basic Fundamentals of their Jaina Faith, instead, they put the stamp of their own belief with complete exactness on the Brahmanic religion, which, much against the Vedic conviction has been developed after the Jaina belief in the name of Vaishnav-ism, adopting 'Karma Pradhan Sidhanta and the practical path of Ahimsa Satya, Asteya, (Achaoriya ) Brahma-charya and Aparigrahapa The Jaina Acharyas also evolved an absolutely independent outlook and a highly logical and rational philosophy of life, a logic of their own and an ethics without which no progress in life is possible In no way Jainism has borrowed on these points from his fellow rival Vedic concept, system and culture On the other

hand it has put a deep stamp over it of its own heritage, which can never neither he erased nor can be claimed as their own.

**Jaina Methodology and Nature of Thought.**

Jainism is thus an absolutely independent and most ancient religion of India which was founded by man after his experience for the benifit of mankind and in its conception of Society it gave due regard to the right of living even of the smallest invisible living being. Being a non-believer in the authority of an Absolute, and in the universe as a mirculous out-come or manifestation of the Absolute; and being a believer in soul and non-soul sabstances, as fundamental basises of the universe with all forms of living existence, and of the salvation by self help, naturally the nature of the Jaina canons is highly rational and is based on the preachings of the Tirthankaras, who were claimed to be omniscient beings and last few of whom are also the historical persons. The spirit of the Jaina thought is not that what is written in the Cannons is right but that what proves to be right is 'Right' and is the Jaina thought which means rational consciousness. That is why they have qualified their belief as 'Right Belief' conduct as 'Right Conduct' and knowledge.' after right conduct and 'Right Knowledge'. Naturally

therefore the Jaina testimony of cannons though suggestive in nature is more reliable and even when there are sects and sub-sects in Jainism there is no fundamental difference at all in any of the basic conceptions The basis of any testimony is, therefore, also not advised to be believed with closed eyes according to the Jaina Faith. The truth of every philosophical idea is advised to be first tested and tested before finally adopting it for application in life Thus as against the general belief that 'mine is truth' Jaina conception is "what is truth is mine," which means a rationalistic tendency The believers in the authority of an Absolute cannot naturally have this independent and rational outlook and democratic conception of ideal life in this world and beyond. According to the absolutists they are at the mercy of the absolute in this world and even after their souls salvation they are inferior to him even in Moksha, while Jainism relies on self exertion in its salvation in this life and claims equal status after perfection, inferior to none.

Jainism boldly asserts that reality being infinite every view or judgment expressed in cannons about it is naturally relative and subject to some conditions and the various different views and judgments about the same are therefore only

partially or relatively true, each with reference to its own sense or view and each subject to its own conditions. To explain things with reference to time and space is the law of jaina logic known as 'Syadvada,' Infinity and *eternity*, being unrealisable, are negative conceptions. There being no end in Time and apace it is not possible to have a positive idea of any of them unless a thing is thought and explained with reference to time and space limits.

As *for the existance of the* perfected soul living in abiding Peace and Bliss according to Jaina belief all such souls are living in 'Moksha' on equal footing with no Authority of Kingship or Guardian-ship of an Absolute's Lord-ship over them. According to Jainism, there is a God-hood of all the librated or perfected souls, from their quality point of view, as light within light, forming and oozing out one common flood of light or of knowledge for all seekers of truth on the path of salvation, yet from their individual existance point of view they are all separately existing.

Reality according to Jainism is a display of the soul and non-soul elements. As it is not possible to say as to when the first creation was

made it is also not possible to say as to when the relationship of soul and non-soul elements came into existance

Thus besides the saying of the Jaina Tirthankara, which came down from generation after generation, on the basis of their personal knowledge and power of introspection the Jaina Acharyas of their time realised the reality of the visible universe The visible material world could not be proved to be an illusion When it is a real existance it must exist in some form or the other Wonderfully enough they realised the atomic nature of the material existance according to their own experience and thinking To call this universe as nothing is meaningless, illogical and unscientific

As the material substance, known as Pudgal, must require 'Space' to exist by inference they thought out of the reality of the 'Space', known as 'Akash' whose property is to give room to all existences. This is catagorically known as 'Utpad' or formation or creation Further, the slow and invisible change was termed as 'Dhruvya' and 'Viya' was known for the visible, or the catestrophic change, which was also named as destruction. But the eternal nature of the mate-

rial existence in its ever changing forms was believed in duly supported by sound arguments. Further, in view of the constant changes, light or catestrophic, appearing in the forms of the material existence they further thought out another real element, known as 'Kal' or time, without which changes and successions in the states or forms of substances or of present, past and future cannot be understood These are also the relative names of change 'Kal' is a unique idea of the metaphysical reality in Jainism In view of the apparent movements and rests of things they inferred of their causes and believed it to be the etherial powers of motion and rest, technically named as 'Dharma' and 'Adharma'

Similarly, by perception and inference, besides the old saying, the existence of soul was also understood by them By perception the percepient was inferred, and by thinking, the thinker. With the pleasure and pain realised by the embodied soul, the attribute of 'Vedna' or 'Bhogttrattva' was inferred. Similarly 'Gyattrattva' and 'Karttrattva' (knowing and acting) attributes of the soul were inferred. From this it was also inferred that when in the imperfection state the embodied soul gets perception and knowledge of things by the help of the sense organs, these

attributes being the soul's own qualities, it must be able to percept, know and realise directly also, without the aid of the material sense organs, in its state of perfection The most baffling argument of the Materialist against this conception is that consciousness is only a function of the delibrately and artistically devised machinery of the body. But even when their subject matter was a material element, consciousness could not be proved by them as the produce of matter and no single case could be made out where by the combination of the material substances consciousness was shown as a generated spirit In view of this and several other arguments and facts, it was therefore inferred and believed that consciousness is the attribute of an independent soul inside the bodily frame. The independent soul is also proved from the facts that without it the sense organs cannot work with positive result and cannot be used by the body without soul. This view further found support frcm the fact that when one is absent minded, the sense organs do not catch the vision of the outside object Without the soul the material elements cannot be formed into living being by themselves and the motor parts or limbs cannot make out an aim and move and function systematically towards it giv-

ing positive result of meeting social obligations and self achievement. As all these are not proved as the attributes of matter they are regarded as the attributes of the eternal and independent soul that life is only a manifestation of matter can not be true and satisfactory also in view of the emotion, the urge, devotion, pangs of heart and feelings of love, sympathy and sacrifice which compel us to think and believe in a different way. Soul is a thing that percepts, thinks, one that doubts, discusses, understands and experiences one that wills or refuses which are never proved the properties of matter It is the body that craves for rest, sleep and comforts and not the soul, which is ever vigilent and active and waging war against the follies of the material body.

That there are as many souls as are the living bodies ; that there are souls not only in the human beings and animals but in all vegetation, air, earth or even in fire were all believed in by Perception, Inference and Testimony of the traditions came down from generation to generation. The unique 'Karman Sidhanta' or the atomic theory of Jainism, was based on the testimoney of the Tirthankara. Today it may be a subject of scientific research but 2600 years before this must be a unique idea and that proved the extra-

ordinary keen insight or the omniscience of the Jaina seers.

In view of the testimony of the Tirthankara or the Kevlins, after their experience, fulfilling all tests of achieved omniscence, possibility of soul's libration from the material contact on the path of the ethical conduct was also believed and adopted in view of the path being apparently useful and essential in the worldly sociel life also. The testimoney of the Kevlins in brief says :

(1) That the soul's dependence and un-natural state of existence is due to its contact with the material Karman and its powerful effect over it,

(2) that there is cause (Raag or attachment) of the Karmic bondage to the soul;

(3) that there is a way of checking further bondage known as 'Samber' and

(4) that there is a way leading to the casting off or the breaking off of the contact of the Soul and the Karmic matter, known as 'Nirjara' which is the soul's ultimate aim and the complete breakage of the relationship means the self-realisation, or purification This testimony of the Kevlins after their experience, being also based on sound arguments and the belief that every human soul by following the path of the Jinas, can attain

liberation, satisfies to and inspires the questioning gaze of the aspirants, who are confused on their way in philosophical confusions and produce a world of infinite optimism and activity on the path leading to soul's libration.

## NATURE OF THOUGHT

According to Jainism this world is not illusory. It is a concrete reality and a fact. It is always changing in its forms The illusion lies in taking it as illusory. Manifestations of an Almighty, Infallable, Omnicompetent and Merciful God into worldly processes is considered illogical and unscientific, if so it is not a wisdom on the part of God and under this belief He is considered as capable of all vices, follies and sufferings. Matter in no way can be conceived, whether in reality or even as an illusion, as the out-come of God , that this material world is the creation, this is first to be proved before thinking of its creater. How bodyless God could work on matter to create the material world has neither been proved nor explained. The creation of a thing out of nothing is absolutely illogical and unscientific As God cannot create a God similar to Himself He is therefore not Almighty. Thus all the above attributes and many more, assigned to God as his attributes, all fall to the ground if

He is considered to be the creater of this universe. No moral code can be justified if this world is considered as only the manifestation of such playful Almighty God or is considered as 'Nothing' If every phenomena is taking shape after His will how the individuals are responsible for the so-called crimes in society ? The law of all the states and their Intelligence Departments should then unitedly hunt the real criminal or the cause and should pity on the poor victims. In place of this view, therefore, the Jaina Testimony, Perception and Inference give the place of creater to the invisible moral law of the Atomic Karman or Karma in place of an imaginery God, of the above highest qualifications

All the thoughts, speech and bodily actions tinged by the feeling of attachment (Raag Bhava) are the actions (Karma) which attract the potent atomic Karman and which grips the soul with more or less tightness, according to the quality and degree of Raag Bhave, or the feeling of attachment, with the doer soul. It has a natural capacity of affecting the soul and the soul to be affected by it (Parinami) and all the changes in the life of the mundane Soul appear automatically at the ripe time (Labdhi-Kal) by virtue of the quilities of the two elements combined together The

same may be said vice-versa for the Karman in relation to the soul. The Karman is also Parinami. This conception is considered so sound and appealing that in place of the theory of God's Will KARMA PRADHAN has now become more or less the common belief amongst the Indian systems. In some systems, however, out of old imaginary relationship and great love with the God He has been kept alive in thought, thought leaving only Post Master's assignment with him now. That Raag Bhave or feeling of attachment is the cause of bondage or Samsar is also now accepted by most of the Indian systems, and they have proceeded prallel to Jaina thought on the Practical Path of spiritual progress by using the words, 'Kam', 'Trishna', etc , instead of 'Raag'.

How to remain detached, while conducting in life's routine, like lotus living in water, yet untouched by it, is known from the practical lives of Kevlins. To a great extent this can also be understood from the practical lives of Bhai Srimad Rai Chand and Mahatma Gandhi, who have lived detached active life np to a great success in our life time.

The belief of the transitariness and fruitlessness of the world and its gifts and that self is

separate from the non-self and that the self is made free from the contact of non-self matter by living strictly a detached living is said to be the Right Faith ( or Belief ) to conduct on the Moral & Ethical path after accepting the Five Vows with strict adherence is the 'Right Conduct' and the experience realised on the Path is said to be 'Right Knowledge', and this is said to be the Jaina Trinity.

Thus in its search for truth, with the right spirit of truth seeking, the Jaina seers have made use of all the available means of knowledge, viz, the testimony, inference, perception, experience and sound speculations and evolved and upheld an absolutely free and democratic view of life both in this world and hereafter after attainment of libration. In prescribing one ethical and moral code of conduct for the attainment of both the ends Jainism has inherited a character which if earnestly followed is sure to solve all social, national and international problems in this world and is naturally conducive to spiritual progress also The above also throws light on its quality of convincing rationalism and on its non-mysticism, non dogmatism and non-sectarianism. It is obviously a universal religion requiring no out-ward religious show in dress or in make up

but stressing hard on a great humanitarian thinking, feeling and living

Jainism has characterised the nature of this Mundane world as full of pains and sufferings. According to it even the so called worldly pleasures are nothing but sufferings in reality, being of not-satisfying in nature For this reason some unjust and unkind critics have assigned pessimistic outlook to Jainism, which is highly erroneous. If we consider the fact that Death is more and often remembered by all and more emphatically impressed on men's minds than Life, and Death is more feared than Life is relished the Jaina above saying from the practical stand point will not be found out of pessimistic outlook but with a purpose of keeping the right attitude of mind. Contrarily with the belief in the infinite nature of the Real-self, which Fullness of the embodied soul is believed to be realisable by Right conviction and Right conduct. the Jainism is a principle or religion of the highest and unparallel optimism.

In brief Jaina philosophy is not mere metaphysical charlatanism but a genuine philosophy, which teaches not only the pursuit of Truth but which creates far greater interest beyond this, of the actual realisation of Truth. Therefore all

valueless quagmires of intelligence have no room in Jaina Philosophy Every idea or thought before admission is tested and valued and is allowed seat with other ideas at its right place according to its merit Every thought when thus honoured gives its meaning, becomes noble and affective and it gains its essential nature of widening the outlook, expending the soul and of giving a new knowledge, vitality and freshness Jaina Philosophy, as is based on experience, naturally stresses for actual realisation of truth

**A brief Introduction to Jaina Philosophy**
(CREATION & FACT OF THE UNIVERSE)

*(This brief Introduction to Jaina Philosophy is given in the words of the late Mr J L Jaini, an eminent scholar on Jainism )*

"It is necessary to emphasize and clearly realise that there are two distinct catagories . Perfect and Imperfect The Pure Disembodied Soul alone is perfect. The mundane, matter-clad Soul is Imperfect By Perfection here is meant a condition that which nothing is better for ever One may want £ 100 For him nothing is better at present than to get £ 100 But there is no guarantee that he will want nothing if he gets the £ 100, Perfection is where there is no want, no need, no desire, no room for further improve-

ment or betterment. Perfect desirelessness, complete non-attachment, imperturbable 'Vit-rag-ta' are connotations of Perfection. Thus it is that Jainism does not believe God, an Almighty Perfect, Conscious Soul, to be a Creator. Creation means bringing about some thing which was not before. The mundane soul when it becomes a Perfect Pure soul, at the end of the 14th Spiritual Stage, certainly creates its own perfect condition of Infinite Perception, Knowledge, Power and Bliss In this sense, and in this sense alone, God or Sidha may be said to be the Creator of all the Universe, present, past and future for the Sidha is Omniscient ; and all the Universe, with all its substances, with all their attributes and modifications, in all times and places, becomes subject to this All-Seeing Omniscience, and thus it may be said to create the Universe Here Creation means the attainment of Perfection, of Omniscience, of Omnipotence, of Godhood, of Sidhahood. In no other sense, Creation is possible in Jainism. If Creation means the making or bringing into existence of something, which was not before, (excepting that becoming Perfect means bringing into existence the condition of Self-perfection and Omniscience, which was not before,) it implies the conscious Creation of some-

thing necessary and useful, or of something un-necessary and useless. If the former, why was a useful thing not made before, if the latter, the Creator is a frivolous wastrel, or simply puerile in making, and than breaking the Universe.

If the Universe is created by God as an abs-soulutely new thing, it must follow that before its creation God was Krita—Kritya, one so perfe-ct that nothing remained to be done by him If he only recreates a destroyed Universe, then the Jaina explanation ( that the universe is uncreated and passes through a sort of birth and death at the junction of Avasarpini and Utsarpini, semi cycles of time ) is simple and sufficient. If it is be said that there must be some creator ( as distinct from some Cause or Co-existence or Sequence ) of everything, then there must de some Creator of God also, and so on ad-infinitum.

Further, like creates like God as Pure Soul can create only Living Soul. How then can He create non-living unconscious matter and out of Himself?

The Jaina doctrine is that the lifeless, non-liv-ing unconscious Universe is eternal and uncreated and it evolves and revolves within its own countless attributes and modifications for ever,

and that it undergoes even radical, catastrophic changes in Space and Time, which the History of all Nations records as the Deluge, the Mahabharata, the Great War, the Pralaya etc., etc., etc., Is this doctrine not more soulsatisfying, simple and stamped with cogency and Truth than an attempt to explain things by the doctrine of Creation? Creation thus being only the creation of its perfect condition by the Pure Soul, it is easy to see that all else in the universe, from the point of view of conscious, living, knowing Soul, is Imperfect.

Obviously Imperfection is only tolerated because and so long as we cannot get rid of it. Therefore all endeavour, being the child of the living Soul's union with non-living matter, is to be merely tolerated, to be shunned; to be renounced. When renunciation is impossible or impracticable it has to be merely tolerated and controlled and regulated so as to keep it within the limits of the most minimum harm to Perfection.

A clear intellectual perception and a persistent, practical pursuit of this in our daily life is essential to keep us true to the centre of Truth. No verbal jugglery no pious deception of self or others will save one from error and harm if his

Central Truth is lost sight of All Politics, Ethics, Laws and Economics will be engulfed in stygian, chaotic darkness, if once the human mind, the soul, loses or loosens grip of this First Fact of Life.

On the other hand, if this beacon-light is kept in view, nothing in the world can delude us long or deep. Our joys and sorrows, our successes and failures, our illness and health. births and deaths of relations and friends, victory and defect, prosperity or adversity-all these will be easily and instinctively referred to the central Guide, and dealt with-in their own proper perspective All our worldly valuations depend upon our angle of vision Ugliness is Beauty in the wrong place, or seen from the wrong angle. High treason is Patriotism from the wrong view-point The State and Politics create chaos in an attempt to save the country and citizens from disorder and disruption Marriage sanctifies apparent monogamy and not seldom becomes an effective cloak for mental and even physical polygamy Trade and Commerce meant for natural and equal distribuion of things of Necessity and Use often result in extravagant waste of stagnation of such things in the hands of the rich few, to the agonising misery of the poverty-stricken many. Even

Religion, the sign and mental of God, has cloaked Satan more than the Light-ever-lasting against when Satan rebelled for ever Indeed there is nothing good or desireable in the world, which to some extent or other is not locked up in the arms of its contradictory Verily, the extremes meet literally. Life means Death. Death breeds Life. The extremely rich are extremely poor. The possessionless are the richest. The crown of thorns is ever the real, ultimate adornment. The cup of misery is the only joy-giving nectar. Purusha and Prakirti are inextricably interlocked. Brahma and Maya lie mingled together, none can say which is which. There is only one way out of the den of this Duessa It is to recognize the reality of this den and also of the flowerful glade of real roses outside. Till the rose glade is gained, the dark den must be tolerated and regulated.

In fine, there is no aspect or detail of practical life where the teachings of Sri Kund-Kund will not be of immense utility. Everywhere they will lay bare the deepest truth about the question in hand and give the most lucid and calm guidance in the handling and solution thereof. Obviously the touchstone of the eternal Truth, as laid down in the book, is to be applied by every man or

woman according to the point in hand in the light of surrounding circumstances of Substance, Place, Time, and the object in view. In this sense, Jainism may be said to be the apotheosis of Relativity with which Eastern has made the Western World familiar

Dravya, Kshetra, Kala and Bhava form the eternal quaternary for our practical guidance The same question can be and even must be answered differently according to the differences in substance, place, time and circumstances. This gives a knockout blow to rigid consistency, and conservative orthodoxy, social or political, and perhaps indicates the wonderful essential sameness of religion and true conduct in different forms in different countries and ages

Great is the power of Purity and Truth The ten aspects of religion-Supreme Forgiveness, Humility, Straight forwardness, Truth, Contentment, Self-control, Austerity, Renunciation, Possessionlessness and Chastity or self-absorption, are of eternal value, guidance and inspiration. They are God-given and God-giving We reach God through them. They negate the sins and passions of Anger, Pride, Deceit, Greed, etc. Sin and sorrow also are the eternal and infinite in-

destructible as soul and salvation. You cross the ocean of Samsara You never destroy it

The Bhavyas or Liberables only attempt to follow the path laid down by the Arhants. But mundane misery must ever remain unkillable in its extent and length.

The motion and movements of matter are not necessarily the signs of life. Matter may be moved by the non-soul partner of soul in i's embodied condition. For Pure Soul has no desire or need to move matter of any kind Thus in a way matter is moved by matter also. In other words (pure) soul is not the cause of any motion, except when the soul is impure, soiled with its connection with matter and then it becomes the cause of motion. Even Love and Art and the noblest and highest forms of endeavours in life are material and renounceable. A beautiful form is matter-born, a result of the physical body made of assimilative molecules (Aharak Vargana). Love is only an effect upon the mind produced by this form of beauty. The soul may also be affected by deep, devoted Love, and owing to this Love, reinforce a pure kind of Delusion which again is Karmic matter. Similarly Art. The Artist's unity with his all absorbing aim in Paint-

ing, Poetry, Melody, Sculpture or Architecture is only a child of matter, which is subtle, pure, non-harming but all the same matter, which soils the soul and stands between it and its full realisation Similarly religious practices, worships, postures of asceticism, etc, all the ladders to spirituality are material and matter-born They fall into the category of non-soul They are obviously not the soul in its entire fulness, in its perfect purity. They are helps for the soul to achieve self-realisation But they are not the soul As pneumatic belts or upturned floating pitchers are helps to a swimmer in water, but are not the swimmer (or the swimming spirit), the practices of religion, even the highest of them, the sincerest and most earnest pursuit of right belief, right knowledge and right conduct are all mundane matters They have no place in the region of pure souls. They are material, mundane, cis-liberation (worldly Beohar though with purifying capacity to the soul) As long as the soul is fascinated by, or depedent upon, or even in association with any of them, its connection with matter, with Karma, with Samsara is not severed, and the mudane soul does not achieve the dignity and status of selfhood of being its own pureself, or being a librated soul, pure for ever.

Latest science has begun to perceive the existence of millions of atoms in a pin-head, revolving in a terribly continuous fashion. This is a great help to understand Jainism. Jainism posits the existence of an infinity of matter, i. e., of infinite atoms and molecules If a pin-head has millions of atoms, how many atoms must a hut or a palace or a street or a city have? How-many atoms must there be in a whole country or continent, in an ocean? How many in our Earth, in the Moon, in the Sun? In our solar system? In all the solar systems in the starry sky? How many in the whole Universe? Certainly, infinite

Again, it is clear that a pin-head has no life, when by life we mean a manifestation of soul or consciousness or attention by means of five senses, respiration, etc The presence of millions of atoms in a pin-head, or in a speck of dirt on the paper, or the pen, or on the chair, does not prove that the pin or paper or pen or chair are alive or have a soul. The multitudinous movements of matter and its uncountable variations and transfigurations do not demolish the eternal wall of distinction between soul and non-soul, between the living and non-living. The Living now, as ever, has consciousness and attention. It alone

has this None else can be or is conscious (Chetna) or capable of attention (Upyoga) The non-living never possessed this soulness ; never can and never shall possess consciousness It shall never have the (inherent) capacity of attending to anything ; it shall never have knowledge of anything It cannot know Jnana is not its forte and never can be.

This is the one primary distinction between Living and non-Living, the ignorance of which is the fertile mother of many pitfalls in Philosophy and Metaphysics The great teachers of Jainism insist upon this distinction in very lucid persistent and unmistakable language They emphasize with ceaseless repetition that the Pupil, the Disciple, the earnest Seeker after Truth, must have a firm, unfaltering, unloseable grasp of this basic FACT of the Universe, that the Living and the Non-Living substances quite exhaust the Universe, and make up a perfect division of it by dichotomy, and that the Living is the Living and never anything else, and the Non-Living is itself and never Living ...........The pure, All-Conscious, Self-absorbed Soul is God and never less or more. Any connection, Casual or Effectual, with the non-Self is a delusion, limitation, imperfection, bondage To obtain Liberation or Deification

this connection must be destroyed. Thus and then the "bound" soul, bandha, becomes the Liberated Soul, Self or Khuda. Self come to Self, Zat-e-paka; 'Pure Entity'. The man becomes Man The Son of man returns to His Father in Heaven Man becomes HIMSELF. Man becomes God.

To guard against any mis-understanding of Jainism, this Central Teaching, this clear golden goal must ever be kept in mind and in view.

It may well and legitimately be asked: what is the practical use of this Jaina idea of Self-Absorption ?

The answer is: The mere insight into and knowledge of this Real Reality, is of everyday use in the conduct of our individual and collective lives It is a true and the only penacea for all our ills Its rigour may be hard Its preliminary demand may occasion a wrench from our cherished habits, customs, and fashions of thought and action. But this result, which is immediate, instantaneous and un-mistakable, justifies the hardship and the demand The relief and service, the sure uplift of ourselves, the showering of calm balm, by the practice of self realisation, upon the sore souls of our brethren and sisters, justify the

price paid. Indeed, it is merely the temporary yielding of a hollow, fleeting pleasure for the attainment of a real, permanent Happiness and Peace, which once gained, can never be lost Once the soul has had its first dip into its own milk-white nectar Ocean of SELF, in Christian phrase, once the Soul has seen the Presence of God, it can never go away from it for ever It must come back to the Preesnce sooner or later, and oftener, till in the end it is always THERE and nowhere else

To this an obvious criticism would be directed that this is making man angels or at least faultless supermen, whereas Humanity consists at best of frail, feeble, faulty human mortals This is quite true Humanity can never become a community of angels Our passion tossed hearts must keep us generally deluded, weak, imperfect But the practice of Self Realisation makes us less deluded less weak and less imperfect and it brings us one or many steps nearer that condition of our purified and strengthened consciousness which is free from delusion, weakness and imperfection Self-realization deals with our inner warring impulses and feelings by suppressing some, eliminating others, and by self-control, self discipline and self-respect regulating the others into a self-guided

harmony, which is a helpful reflection of God Himself.

Once you sit on a rock of Self-realisation, the whole world goes round and round you like a crazy rushing something, which has lost its hold upon you and is made to get you again in its grip, but cannot. The All-conquering smile of the Victor (Jina) is on your lips. The vanquished, deluding world lies dead and impotent at your feet."

**Doctrine of Karma (Action) and Karman (Karmic matter)**

This is a very wide subject of knowledge in Jainism. Some light has already been thrown by way of reference In order to make some readers interested in the detailed study of it with reference to Jaina scriptures some more light is necessary.

The Doctrine of Karma and Karman is a significant and unique contribution of Jainism to the Indian systems of Philosophical thought In view of its very rational, scientific and convincing explanation nearly all Indian systems have adopted it making slight variations here and there and fabricating it as their own.

How the finest invisible particles of matter in

their synthetic form become Karman, which, when influxed in the soul by virtue of its actions and blended to it, is transformed into potent energy, how it then engenders different kinds of physical forces and blurrs the soul's pure vision of infinite perception, energy, omniscience and blissfulness and how it makes the soul subject to continuous worldly transmigration of births and deaths, are all very deep and wide discussions in the Jaina Canonial literature.

Another remarkable thing explained along with it is the Psychological Investigations and the description of sense, feelings, passions and emotions arising in the embodied joint form of the soul and the non-soul matter in relation to the past karmas or actions, by thought, speech and bodily movement According to this doctrine every action surcharged by feeling of attachment or soul's own concern generates affective energies or forces, which after a lapse of time at the ripe stage of frustration are retransformed into actual effects or results of the actions, which had orginally caused the influx of the Karmic Matter Thus it creates in automatic succession continuous chain of causes and effects and appears in the various states of the so called pleasurable and painful

nature in the life of the doer. All dispositions, instincts, motives and tendencies of individuals are the out-come of Karman in relation to the soul and are governed by Karmas or actions.

The doctrine involves the carrying over of the balance of the unripe complexes of the Karmas or actions, to the next following life. In this automatic carrying over all the mental states, enlivened by the energies and physical characteristic features of the doer soul, are all accounted for. It is also noteworthy that if the embodied or the mundane is sufficiently enlightened or cultured in conducting with an unconcerned motive or feeling can counter-act or breakaway its relationship of bondage immediately after its contact. It does not stick and blend with the soul as the sticking feeling of attachment is practically non-existant. Not only this but the action done with such an unconcerned motive and feeling causes a knock to the already blended Karman, which has become loose, and gets it cast off before its duration in the ordinary course. The result of the Karman, thus cast off, whether is of pain or pleasure giving structure, is not felt as such by the soul. The soul's attitude of mind and feeling being of unconcerned nature, like lotus in water untouched by it, it is not affected and the Kar-

man is brushed aside This unconcerned nature observed in practice is the practical form of the 'Vitraag' attribute of the soul The progressive cultivation of the 'Vit-Rag-Bhava' means checking of the blending of the new Karmans to the soul and casting off the old ones or in other words it is the gradual purification of the soul This doctrine thus justifies the popular sayings "As one does so he reaps", or 'None inherits the good or evil acts of another' or 'Man is the master of his destiny" etc. No better and more convincing explanation of the diversity of the course of events in the life of the Mundane phenominal world can be given than this Doctrine of Karman.

Thus the soul's enemies in this world are not other fellow beings, but the 'Karman' (Karmic or Atomic matter) with which the soul is blended by virtue of its own actions. How the minutest atomic matter particles, known as 'param-anu' (indivisible state of matter of Pudgal) are, many together, constituted into Karman Varganaya, is also a long subject. Such synthetic form of 'param-anus', which gains the capacity of affecting the soul, by virtue of its structure, is called Karman Thus Karman is a special kind of naturally constructed form of 'Kar-

am-anus' which is invisible and after its contact with the soul is capable of being transformed into potent energy to affect the soul and to be affected by it The intensity of the grip of the Karman depends on the intensity of the Raag-Bhava (feeling of attachment) or concern with the action done Thus according to Jainism Karman is the only enemy of the soul, which should be fought with and defeated. For this Victory the soul is urgently required to be equipped with the powers of its own natural powerful talents of Faith in Self, a true sense of Self-Respect, a keen desire of Self-Realisation and in order to realise cultivation of 'Vitraag Bhava', Self-control, Toleration, Fortitude, Patience etc., With this equipment of its own talents the mundane soul can fight with, defeat and destroy its enemy, the KARMAN, and gain VICTORY over it. To achieve this great aim no outside help or of any superhuman agency is advised to be believed in except awakening and cultivating of own talents, and one need not hanker for them outside and in the markets.

Thus in place of the authority of an Absolute Superhuman Agency Jainism believes in the Doctrine of Karma and Karman, the unalterable and unexpungeable moral law of the Karman which

is the fundamental basis of continuity of life, of all variations and of the inevitable and sure recompense without partiality or excuse, which requires no executor for its operation but is itself cause in one time and effect in the other, the automatic fulfilment of the result and determinism of the course of worldly life, It is because Karman, being a meterial produce, is stranger to feelings of compassion, sympathy and pardon. Its law is strict and no doubt very strict It can however, be said to be kind and merciful if its law is obeyed and very severe if it is disobeyed

The Jaina Doctrine of Karman is thus greatly instructive and useful not only to the Scholars of philosophy and to the aspirant souls struggling hard on the path of soul's libration, but is also equally intresting and beneficial to the present day Scientists and Psychologists who are trying to know as to how stimulous and preception are caused by an outside object through a sense organ and how the physical stimulous awakens the non-physical consciousness and what is the nature of the consciousness ? All these questions are problems before the present days psychologists in the absense of a common and all convincing explanation with them All these and other questions of the psychologists

will find their convincing answers under the Jaina Doctrine of Karman. It is a very wide and deep subject in which all problems of life can find scope for their true and appropriate explanations and solutions. In the hands of the present day psychologists this doctrine is sure to meet its due justice and humanity greatly benefitted by it Due justice to this doctrine could not be done by the present day Jaina monks and pandits, by their short sightedness.

It may also be mentioned that the modern Psychologists though have not openly believed in the existence of an eternal soul, to which Budhism has imphatically not believed in, in support of their psychic personality or Mana (which according to Jainism in the superficial personalty) which is said to be as a result of the many complexes, with patent energies in them ( including consciousness ) or producing results yet they have not been able to prove that their meterial psyche with it consciousness can take its birth and exist without the support of a real and eternal self conscious soul. The answer of this question is not due from Budhism, though it imphatically refuses to believe in atman; as it refuses to believe in matter also, in which the modern psychologists do believe

The state of consciousness as interpreted up to this time, is not the product of the physical Stimulus. It is already existing and is inseparable from the soul by virtue of its own nature but in a latent state, due to the affect of Karman on it and is reviveable by an out side stimulus with reference to soul's aliveness The physical stimulus simply produces a stir and awakens the soul's inherent consciousness from its dorment state to its aliveness to the extent it has become capable by the loosening of the Gyanavarni cover (Knowledge obscuring material cover) caused by the partial self-realisation state known as 'Kshey-upsham' state of existance, and prompts it to ac tion accordingly with the help of the "Karttrattva Guna" of the soul Just as a burnt cake of dung when is covered by the layers of the ashes looses its firy aliveness and action but as soon as it is stirred the burnt ashes fall down and dung cake is aflemed and put to action after its own Properties, similarly the inseperable, inherent and indestructable conciousness of the soul covered by the adverse effect of the Karmic matter is awakened and brought to action just as a person appears from within in answer to a knock from outside so does the soul's consiousness known as Bhave mana, in answer to the

stir or knock caused by an outside object on the physical organism known as the Dravya mana The inward formless consciousness when thus awakened is dressed up and shaped in some tangible and concrete form before it appears and is caused to be manifested by the outside knock or the material effect. Drugs and poison do not destroy the consciousness they merely stupify it So is in the helpless state of the soul's consciousness under the powerful effect of the Karmic matter.

Consciousness is thus the inherent quality of the soul and not of the matter. But as both the soul and the material Karman are said to be 'parinami' or inter-affecting each other and just the soul's consciousness is stupified by the effect of the Karman, similarly the Karman, who too has its own wonderful qualities, is also affected by the cantact of the conscious soul, in as much as that the Karman, also gains a temporary and superficial conscious personality but which works after the inherent nature of the material Karman, as against the real and permanent conscious personality of the soul, which is being observed always at war with its rival superficial one. This point will be dealt

with some more details under "Conception of Mind."

### IDEAS AND THOUGHTS

According to the Jaina 'Karma-Sidhanta' ideas and thoughts are concrete and affective joint forms of the attributes of soul and non-soul (material) substances. The alive spirit or the sensation or the feeling imbibed with or with which the idea is saturated is soul's contribution and the concrete shaping of it in the form of idea or Thought is the contribution of matter Any present object in relation to the past recollections in mind produces or manufactures the ideas, which are affective both on matter and soul of which human being is composed of. So just as one thinks, he acts, feels and becomes. The ideas are the main thing, the rest are all derivations From the thoughts expressed by some thinkers on this point it seems that some people by their own experience and realisation have come to know of this great truth to an extent But humanity at large of today know nothing about the nature and power of ideas and thoughts and their effect on them in coursing the continuous channel of their lives in this mundane world and in providing an abiding blissful desired life hereafter

The idea is called creative or destructive by virtue of its being spirit-led and matter-led, or being a cause to soul's salvation or a cause to the continuous flow of gross worldliness.

**Comception Of 'Mana' Or Mind**

In the worldly existence the embodied (mundane) soul has been explained in 'Uttradhyana Sutra' by comparing it with a horse and a rider over it. The horse is represented both for the outer bodily form along with the visible sense organs and also for the inner Mana or mind or phyche. In its embodied existence the rider soul sees, percepts, knows, tastes, feels and does all actions through the help of the horse-organs, or is dependent on the horse Though to be independent of it, is soul's aim but so long as the rider soul has not been able to revive its own glorious powers it is advised that the rider should be capable or trained enough to control the wilful animal, who too is endowed with its own inherent qualities, to utilise the horse in completing its journey

Here the most remarkable point is that both the soul and the horse (Karmic matter) are said to be Parinamic, i. e , capable to effect each other be their own respective qualities By the effect

of the properties of the Karmic matter or the horse the soul is a nomadic worldly living being and by the effect of the soul and Karmic matter or the horse has gained an unreal, temporary, and superficial personality of its own kind parallel to the real one of the rider soul. In every circumstance, the stronger subordinates the weaker resulting in action by the person either soul-like and matter-like, or spirit-led and matter-led

Just as a piece of iron when put in furnace becomes red hot and firy and it works like fire, similarly by the contact of the conscious soul or rider, the horse or the Karmic matter gains soul's consciousness but only temporarily so long as it is in contact of the soul, to severe which is the aim of the rider soul. The material horse is useful to the trained soul upto its last step to its goal or home. Soon after its achievement the horse losses its aliveness or dies. But now the soul also has become independent of its help as it has realised its own inherent powers or faculties. This is clearly laid down as such in the Jaina cannons

This very idea has been represented in Sankhya-ism also exactly as such with a slight variation using a different metaphor. There also, like

Jainism, no other super-human God is believed in apart from the perfected souls, which are infinite in number ; and so the mundane souls The souls in the worldly context, are called Purushas and are represented as onlookers to the dance of a charming dancing girl, named Prakirti' (matter embodied). In Sankhya-ism,though the Purusha and the Prakirti are said to be Non-Parinami i e, unaffected by each other, which can also be true from Jaina Nishchey or Real standpoint, yet it is admitted that the Prakirti is spirited into action like a conscious being after its own inherent attributes, known as 'Mahattas' only in the presence of the Purusha. The eternal dancing girl dances and entrances the Purusha or the soul only so long as the soul's gaze is fixed upon her. Thought it is contested that this consciousness and activity is after its own attributes but the fact remains as admitted, that it is revealed, aetiviated, and manifested in the presence of the Purusha only. In the absence of the purusha it will never be active. It is no doubt most difficult and after several lives long struggles and efforts that the entangled soul is able to divert its attention from her towards his own self and his aim, but as soon as the Purusha does it the fraudulent and the corrupt Prakriti (dancer) blushes, becomes spiritless,

ceases to create confusions and dies. There is thus hardly any fundamental difference between the two ideas as represented and explained in the Jaina and Sankhya cannons Sankhyaism still leaves the nature of the soul undetermined.

Further, the Karma-Chetna, Karma-Phal-Chetna, and Gnyna-Chetna, three catagories of the visible consciousness of the Jaina Horse exactly correspond to the Tam, Raj, and Sattwa catagories of Prakriti's Chetna According to Jainism 'Karma-chetna' is the 'Karman-Pradhan' (or of the Horse-dominating) consciousness, 'Karm-Phal-Chetna' of the mixed state and 'Gnyna-Chetna' Atma-Pradhan (of the Rider-dominating or soul-led) consciousness Though all these 3 catagories of consciousness, named Tam, Raja, and Sattwa are said in Sankhyaism as of the Prakirti itself but in view of the argument that there cannot be two different and contradictory qualities of one and the same-thing Tam, Raj and Sattwa cannot be proved as manifestations of the qualities of Prakriti alone. It is so said in Sankhyism as the manifestation of these three catagories of consciousness is realised only in the visible Prakirti. The 'cause and effect' in the Prakarti are the 'Karman and Tej as' of the Jaina Karman or the horse These two systems of Indian thought thus reveal, unitedly with one

voice, the above great truth of common experience. This unreal and temporarily conscious and living personality thus developed in the horse or in the Prakirti by the close contact of the rider soul to the horse or by the distant contact of the Purusha to the Prakirti (the dancing girl) is also the so called Mana, or the Psyche. Thus the soul and the Mana or the phyche are the two eternally and independently real and temporarily and dependently unreal conscious personalities as can be understood from the Jainism and Sankhyism The same explanation is found available in Budhist cannons about Mana or Chitta with the difference that there the Mana or Chitta is not dependent on the eternal soul or the Purusha Budhism being admittedly an Anatam Sidhanta (not believing in an eternal soul) yet believed in the conception of Mana as above. The conception of Mana has been a subject of great discussion in various ways in the Upnishads and in other Indian systems yet no definite explanation with regard to its nature, form, formation and function is forth coming In Jainism, however, we find some more concrete and realistic explanation on this point, which will be briefly touched here with reference to all systems of Indian Thoughts

## Conception of Mana in Upnishads

Let us first see how and how far the idea was developed in the Upnishadic Philosophy A survey of the development of this idea can be made by going through the Upnishads with reference to the Jainism and Sankhya-ism

In Rig Veda we read :

"Na-va Janami Yadiv Idamism"

(Rig 1,37, 164)

"Na-is dasitno sada-sit tadanim" (Rig 10,129)

This shows how much curious and anxious was the seer of Rig-veda to know about the ego, 'I'.

In 'Yajur-Veda' we find that attention was mainly paid by its seer on his investigating the fundamental Principle of the Universe. This idea was developed throughout the Brahmanic period In Upnishads we find that the thought of the conception of soul was much discussed in place of the Fundamental Cause of the Universe. Undoubtedly Upnishads are the first written cannons of the Indian Philosophical thought on the point "What is I' "What is Mana". But it does never mean that the time of writing of the cannons and the time of the birth of all the thoughts contained therein was one and the same The

Upnishadas do contain thoughts, which were already prevailent here before the immigration of the Vedic Aryans in India and also which are obviously non-vedic in character.

Further in Upnishadas we find that the idea of Soul, starting from Dehatama-vada (materialistic conception) through several stages, viz, 'Indriya-atam-vada, Pran-atam-vada, Mano-mai-atam.vada, Vigyan-atam-vada' and reached lastly to the conception of 'Anand-atam-vada', which seems to be a non-materialistic, which view was already existing in India and which fact is proved by the Vedic literature

According to 'Tejobindu Upnishad' the Mana is the whole Universe and the greatest enemy of the embodied soul. Mana is 'Ahankar, (ego), fire, air, space and every-thing.

'Chagley' explains this point with a metaphor, that the bodily frame is like a charriot, Mana is like a driver over it and the soul inside it is perhaps like a traveller.

According to 'Vrahadaranya' it is the Mana, which sees, hears and thinks It means that it is the Mana, which makes the use of and is the controller of all the sense organs and besides its independent function is of thinking also. But so far

how Mana is formed, whether it is material or non-material and how it functions, how it thinks and its thoughts are translated into bodily action. all these question remains unanswered.

'Nayai-Vaisheshika', besides the above says that Mana is 'Anu-roop' i e , atomic in structure and the Parmanus constituting the 'Mana' are of special kind of fine invisible atomic particles The sense, which is instrumental in the realisation of pleasure or pain and perception and knowledge to the soul in the embodied form is the Mana Mana is also called as the inner 'Gynendraya', which is the unique or 'Vilakshana' i e., cannot be further known and realised

According to Sankhya-ism before the birth of Bhutas (material elements) out of Prakirti (invisible nature), which appeared in the visible form representing as a Nati (dancing girl), first of all 'Mana' was born out of her 'Ahankar' attribute Mana is finer than the Bhutas, a connecting link or governor over all sense organs

According to Keno Upnishad Mana is different from Anand-Atam Saroop Param-Brahma' (or the pure soul), that without this Anand-Atam Swaroop Pure Soul Mana and Indriyas are all impotent. Here it means that Indriyas and Manas are subordinate and different to the soul

In Budhism, I believe, the unreal, ever-changing and temporary consciousness gained by the horse of the Jaina thought and Prakirti of the Sankhya system of thought is believed as the Mana, or Chitta or the 'Vigyan'. Budhism, being an 'anatamvadi 'Sidhanta has not believed in the eternal soul as the supporter of the Mana or Vigyan By avoiding its belief both in the eternity of soul and matter, Budhism has wisely avoided many tough controvercies on these main points of Philosophical discussions.

**Conception of Mana in Jainism**

Soul's infinite attributes are divided broadly into three catagories, (1) Gyattrattva (knowing), (2) Kartrattva (acting), and (3) Bhogtrattva (feeling) In its mundane existence soul's function of knowing, acting and feeling are all coloured unnatural and affected by the powerful Karman. The perception of an object and the sensation of the feeling of the same after knowing it, are shaped into concrete forms of thoughts and words through the material organisms, known as 'Dravya' and 'Bhave' Manas. The latter has been distinguished from the former by the use of the word 'Qualitative' for it. However, both are material organism and their product of thoughts and words are also concrete and material It

may however be remembered that at the organism of Bhave Mana where perception is shaped into thoughts and ideas both the conscious personalities of the soul and of the horse or Mana are at war with each other. The Bhave Mana is thus spoken from both the respective points of view

The mundane souls are divided from their sense organs point of view into the 5 following catagories :

1. *Ek-Indri*--The humblest invisible beings, with only one organ of body or touch, or 'Isparsa'.
2. *Dwi-Indri*—The two organed, with 'Isparasan' and 'Rasna' (or taste)
3. *Tri-Indri*—Three organed being with 'Grahana' or smell more.
4. *Cho-Indri*—Four organed beings, with sight more known as 'Chakshoo'
5. *Panch-Indri*—Five organed being with organ of hearing, known Karan more, in addition to the above four

The five outer sense organs and Mana as the 6th inner organ, as the connecting link of all the above five organs, are apparent facts to common experience and accepted by all systems of Indian Thought. According to Jainism all the embo-

died living beings from one to five Indriyas bear with them permanently the complexes of the Mana Indri, but below the human form of existence the mind cannot find scope for development and of becoming operative for spiritual progress. Even the five organed human beings are further divided from this capacity point of view as 'Sanjanis' and 'Asanjanis'; in the cases of the former their Manas are fit and capable of further development for higher purpose, while in the cases of the latter it is not so possible.

It is said that Mana is like a pettalled lotus at the heart, which is said to be the seat of the soul, though it is all prevading in the body and is known as 'Sharir Pariman'. This is obviously a pure material organism, and is therefore known as 'Dravya Mana'. Its function is to receive the thought or idea shaped in its laboratory in the brain, known as 'Bhava Mana', and to magnify it to enable the soul to be sensationed or spirited by the feeling imbibed in the idea. Realising its pleasurable or painful and useful or useless nature of the feeling imbibed the embodied soul is than actuated to act with the help of its Kartrattva Guna.

In the laboratory of mind or Mana in the

brain the 'Upyog' (attentiveness) of the soul receives the impression of an object through some sense-organ, which is worked upon by other sub-departments or the thinking, meditating and analysing attributes of the soul The working produces a stir and awakens the old impressions, by which the Bhave-mana is sur-charged, which on appearence are called recollections They are awakened like sparks in a burnt dung-cake when by some outside stir its ashes fall down The ideas or thoughts, shaped in the form of words in accordance to the 'Bhasha-Varganas' working in the mind, are transmitted to the Dravya-Mana at the heart, where feeling is conveyed to the soul, as explained above

Thus both the 'Dravya' and 'Bhava' Manas at the heart and at the brain respectively may also be said as two different departments of Mana, which is essentially, at both the places, is a material organism The department in the brain however, carries with it all the complexes, formed by virtue of soul's past actions, which are affecting the soul's thinking, feeling and acting Both the Real and Unreal personalities first of all act and re-act or combat in the Brain and then at the heart where all feelings are

realised and urges are produced of the respective kinds of actions after the natures of the two personalities.

With regard to the formation of Mind or Mana, according to Jainism, when the embodied soul dies or leaves its present bodily cover it still remains shrouded with two special kinds of the generated atomic molecules, with a combination of many, known as Tejas and Karman. Tejas are those Karmans, which are transformed into their energical state and are affecting the soul's existence according to the old complexes or Samskaras formed after the past actions of the soul The Karman (Karmic matter) is that which is not yet transformed into energy and in this state is only the cause of the future effect, or its energical state. By virtue of its past actions the soul has gathered such an atomic structure with it and always carries with it six capacities of physical development, from one life to the other; which capacities are known as 'Paryaptis', which are as under.

This Jaina Atomic Doctrine is known in India, at least since last about 800 B. C. or since the advent of Lord Parsve Nath, the last but one Jaina Tirthankara, who is now regarded as a

Historical Person In the fifth centuary B C. this doctrine, was also advocated by Demoscritis the famous Greek Philosopher A comparative study of the two with historical back-ground may reveal something new and novel on this point

The six 'Paryaptis' are discussed as under :—

1. *Ahar Paryapti* — By virtue of this Paryapti or capacity the soul draws its nourishment for building up its body. When in embrio it draws its nourishment from the food taken by the mother.
2. *Sharir Paryapti* — By virtue of this the soul develops the body as a man or as an animal or of more or less in quality of physical fitness.
3. *Indriya Paryapti* — This helps in the attainment of the sense organs more or less active according to past background.
4. *Shoasoshvvas* " — This produces respirations, which is the sign of obvious life in the embodied soul.
5. *Bhasha Paryapti* — This provides the language or medium of thought and speech.
6. *Mana Paryapti* — This capacity provides the faculty of mind and obviously the 'Dravya' and the 'Bhave Mana' or the two material organisms in the heart and

in the brain for the specific purposes, as has been explained above already.

Thus there are two Real and Unreal conscious personalities with their respective own kinds of actions after their own attributes. The two are distinguished as such by the quality of action demonstrated by the embodied soul Besides the consciousness of the eternal soul the temporary, transitary, and unreal consciousness derived by the Karman from the soul as well becomes the energising elements to the material intellect and senses, which produces motives, intentions of the nature of love and hate but of its own kind ,and a will and determination to carry them out in the life of the embodied soul. The Karman or the Prakirti has thus the Kartrattva Guna but the Gytrattva and the Bhogtrattva Gunas are the inherent prerogatives of the conscious soul only. That is why though when the soul is librated and perfected the Karman or the Prakirti is also librated and perfected but it is always spoken in relation to the conscious soul only.

No further description of the exact location of the Mana in the Heart and the Brain is given. The fact that when the mind fails the emodied being continues to live but when the heart fails

it dies ; reveals that the seat of the Soul, as said in Jainism, may be somewhere in the Heart, within the petals of the Dravya Mana, which receives the feelings or the sensation imbibed in the ideas released by the laboratary of mind in the brain

Thus the horse or the Mana with its derived consciousness, as above is the Anuroop (atomic) Mana of Naya-Vaisheshika, which is Vilakshana or novel in nature The same is the Mana produced by the Ahankar attribute of the Sankhya Prikirti This is the great enemy, the Samsar and the Driver of Chariot etc , as spoken of in the Upnishadas The Mana i e , the horse is the greatest enemy of the rider soul only so long as the soul is weak and ignorant of its own self For the realisation of its own valour the soul requires an opponent as one requires in the wrestling field to realise his physical fitness Practically in all systems of Indian thought utility of the material objects or of the horse on the path of spiritual development is stressed provided the rider soul is trained and cultured.

If all the thoughts on this point, as given in the respective Indian systems of thoughts, are comparatively studied a great unity and relationship will be observed, specially in Jainism, Sankh-

yaism and Budhism. Apparently Jainism and Sankhyaism are very near relations and their relationship with Budhism also is not at all distant.

**'Yoga' In Jainism**

"Yoga" means restrain from evils and concentration to practical virtues, leading to souls purification, in one's thoughts, speech and bodily movement.

Physical culture is entirely a different thing to Yoga in Jainism. The former is the cultivation of the talents of Karman or matter while the latter is the cultivation of the talents of the soul. The necessity of the former also has been greatly stressed on the path of spiritual development. A healthy soul requires a healthy Physique says Samantbhadra. Even 'Sanlekhna–Marana' or 'dying by fasting' is prescribed in case ones physical condition is unable to allow the cultivation of the soul's talents So long as the soul has not become capable of direct perception and realisation of knowledge and independent living till then the soul makes use of all the physical and sensuous organs and is absolutely unable to relish life and make any spiritual progress.

'Yoga' requires concentration over thought, speech and bodily movements. Checking of an

evil idea is called Manoyog Mindfulness while speaking, which is the outcome of idea or thought is 'Bachan Yog' and similarly mindfulness with absolute concentration and discrimination in actual doing is the 'Kaya yoga' Thus concentration and consideration of the befitting quality of an idea to enter to mind, of such kind of speech to be allowed to be spoken by mouth and of such kind of action to be done by the bodily frame is the 'YOGA' according to Jainism

The monks are particularly advised to maintain an attitude of steady watchfulness and vigilence in exercising a proper selection of ideas and thoughts to enter and remain in mind. Refusal to harbour evil thoughts and ejection of such already entered thoughts and immediate replacement of the same by some good thoughts of opposite character will so tune the mind by practice that after sometime by way of habit it will become automatic to repelling the evil and allowing in the good thoughts No thought can be allowed to enter into the mind without being first checked and examined

## JAINA ETHICS

The peculiarity of the Jaina Ethics as laid down by Mahavira, is that it is a necessity of social life and is also an essential condition and a

'Sadhna' on the path of spiritual progress If one has earnestly adopted the ethical principles, viz, Ahimsa, Satya, Astey, ( or Achourya ), Brahmacharya and Aparigraha, in his daily life he is not required to indulge in any ritualism, which are said to be the primary practices to be habituated on Achar Marga.

The worldly or the impure soul is like a lump of gold dug out from a gold mine. It is gold mixed with foreign matter. Just as by a chemical process the foreign matter is separated from the gold particles and pure gold is extracted, similarly the foreign Karmic matter is separated from the soul by the soul itself by following the technical rules of conduct, known as Ethics (or Dharma charan) in Jainism

Every action of a living being, whether by thought or speech, or action, causes the influx, known as Ashrava of Karmic matter but the Karmic matter is conjugaged with the soul in relation to the Raag Bhave or feeling of attachment If the soul does any action disinterestedly and selflessly, the influx of the Karmic matter will no doubt be caused but there will be practically no conjugation, or 'Bandh' with the soul. This checking of the new cojugation is known as

'Sambar' There now remains the conjugation of the old actions or Karmans to be wiped off in order to come to the pure stage The conjugation of the old Karmas is let loose to an extent by conducting in life selflessly and disinterestedly but it is wiped off by a process termed as 'Nirjara', which implies endurance of pain and sufferings caused by the Karmas with patience and forbearence by the cultivation of a hard and rigorous control over thought, speech and careful bodily movement and observation of fasting, simplification of wants, renouncing of worldly possessions, penances etc Thus the soul is made pure by checking the Bandh of the new Karmas and by casting off (by the process of Nirjara) the old Karmic bondage. This is like new borrowings stopped and old ones paid off In Nirjara the Karman is cast off before it is transformed into its affective energical state ; hence its affect on the soul is avoided The belief in this knowledge gives incentive for its application in life. The application of ethical principles in daily life, which is primarily the main religious practice in Jainism, has given rise to a very benevolent code of Jaina Ethics, with vast explanations on every principle after the experience of the Jaina Acharyas on the path It is not possible

here to discuss all the Five Principles of Jaina Ethics with all the details of their aspects and sub-aspects, outer symtoms and inner progress and their various implications under various circumstances, with the intention of the kind, in this small article. As Ahimsa practically covers all the Vows and Virtues in its scope I am inclined to deal with Ahimsa only, and that too in brief, as can be afforded here.

**The Principle of Ahimsa**

Upto this time there has been divisions in humanity on the basis of the difference of philosophical outlook and Riligious Dogmas and Ritualism. But for the first time in the History of Religions difference has been created, on the interpretation of this most benevolent principle of Ahimsa, in as much as, its positive side is said to be a sin. This is most unfortunate. Admittedly Jaina cannons are written in Sutra form (in brief) in the form of indications and suggestions for practical conducting after the principles, which are subject to interpretations according to the circumstances, time and place Further from the Jaina canonial literature several interpretations can be no doubt extracted, e.g from a beginners point of view on the path and from one who is

nearing the goal known as Beohar and Nischey Nayas as Practical and Real standpoints. Naturally there will be a difference in the two outlooks and way of conducting under different circumstances and conditions The spirit in both the cases is, however, one and the same, i.e a desire of the achievement of higher life

The word AHIMSA, imbibes with it all the practical virtues According to Jainism it has a very wide, perhaps the widest scope and meanings. In the words of Mahatma Gandhi, "No other religion of the world has explained the principle of Ahimsa so deeply and systematically as is discussed, with its applicability in every day life, in Jainism" Mahatma Gandhi could never have spoken these words for Jaina Ahimsa had it been only the negative side of it

It should be remembered that on the practical path it is not only the Ultimate Ideal, which is con sidered as the Ideal or the Aim, but every upper ladder for a practical aspirant is also an ideal, which when achieved is no more an ideal but an achievement and next above it becomes the ideal and so on till the Ultimate Ideal is achieved. If an aspiran tbeing on a certain ladder of spiritual development calls the lower ladders as not ideals, it is

clearly so from his point of view only. But if he says so for those aspirants, who are coming behind him, he is wrong. It should also be borne in mind that the soul being active by nature it can never remain in-active. Virtues and Vices, howso-ever, may be ralative, both cannot be the product of Karman alone. The Virtious conduct is the action, which could be possible only, when the rider soul has controlled the Karman-Horse, which is essential on the path of spiritual progress or home. Hence virtues can never be sins. Even a monk, who has accepted the higher order of life for his spiritual development with complete vows of strict adherence of the practical principles, cannot remain inactive and must not live inactive. Nearing the goal his outlook is certainly changed. He is absorbed only in his Real-self, He is no more a worldly social man. He is unmindful of his own material-self, how can he be expected to be mindful and serviceable to others' material-selves. But so far as he is mindful of his own material-self, as it can be useful to him on the path, why should he not be mindful and regardful for others' material selves? If at this stage of existance he talks of and preaches the conduct of unmindfulness and disregard to social obligations he is a sinner. It is clearly laid down

in Jainism repeatedly that the conduct which promotes peace, harmony, brother-hood and happiness in society that conduct is also helpful in the attainment of the Higher Life, is the Religious conduct and it is essentially based on Ahimsa

Being practical in nature Ahimsa is thus obviously a double sided virtue, negative and positive 'Not to kill or injure' is the negative side of it and 'to save a dying or injured person' is its positive side The positive side is known as 'Anukampa' or 'Daya'. It is, therefore, enumerated as one of the ten practical principles of Dharma and all these ten attributes are said as in accordance with the five 'Vratas' or Vows Ahimsa is another one of these ten attributes of Dharma Being very much related to each other in practical life, and the existence of the one not being possible without the other, these two virtues are also known as one, i.e, AHIMSA with its negative and positive side as above According to Jaina cannons there are about 60 explanation of the word 'AHIMSA' of both the catagories, viz, 'Samyam' (Negative) and Rakhan' (positive in character) Obviously, therefore, Anukampa or Daya is Dharma, as is enumerated in the ten attributes of Dharma, and when it is spoken in relation to Ahimsa as its positive side it cannot be

anything else but Dharma. It is also stated in Jaina Cannons, Digambera and Swetambera both, that "hearing and seeing of a 'Dayiniya' scene (compassion awakening scene) awakening of the feelings of Anukampa or Daya Bhava is natural.' The soul being active, by virtue of its Kartrattva-Guna, in nature awakening of an alike urge for its translation in life in the forms of conduct of kindliness, sympathy, and service is most natural. Such acts can be both self-less (without Raag for practical purposes) and with motive (with Raag This Sudh Daya-Bhava or conducting with the feeling of compassion selflessly in practical life, is said to be capable of providing 'Tirthankara Prakirti', i e is capable of making back-ground for the doer soul to be a Tirthankara in some future life. In view of this clear testimony of the Jaina Cannons on this point both Swetambera and Digambera Sects, feeling of 'Anukampa' or 'Daya', far from being a sin, is the highest virtue as Tirthankara status is the highest.

Further, 'not to think of killing or injuring even to an enemy' is the inner aspect of 'Negative' side of Ahimsa and 'to think or wish to benefit or of well-being even of an enemy seeing him in distress' or in 'Dayniya' state is inner aspect of the 'Positive' side of Ahimsa. These each

Negative and Positive sides and their inner and outer aspects can be further subdivided differently from the doer's intention or Sankalpa point of view and further with difference of degrees, which qualifies every action in its own place and which also affects the soul differently, upward and downward on the role of spiritual upliftment or downfall This inward and real state along with the outward practical position of every action has created the necessity of understanding and explaining it not only from its outward appeatence but also from the inner intention or Sankalpa stand point, which in its implications further create numerous relative and complex positions, requiring consideration and explanations from all relative points of view Such and other natural complexities in the respective positions of views or actions have left margin for the wrong interpretations to be inserted, resulting in demoralisation in individuals life and problem in society. I am an eye witness to a most painful scene in a train once when a Jain refused to give a little water from his Lota to a woman for her baby, who was crying for it Thinking him to be short of hearing on his silence, I cried aloud on his ear for it but instead of giving water he threw it away through the

window. When he was cursed by every-body in the compartment, I also enquired the reason of that mad part played by him, he then replied with folded hands that he is such and such Jain and that after the teachings of his Guruji he considered any action out of Daya or compassion as a sin. His condition was found pitiable. How sinful was this act of this follower of Ahimsa? If this is the interpretation of Ahimsa it can never be a virtue and cannot be given credit in social life, howsoever, it is a means to spiritual progress.

The sure test of Ahimsa, however, is that it awakens love and sympathy, soul's spirit of selflessness and self-sacrifice Instead of creating differences and divisions it mitigates their causes and maintains fellow-feeling and harmony. The atmosphere of terror and distrust is replaced by fearlessness and mutual confidence Like the grame of words making the Philosophy of Ahimsa also upholds all thoughts and views, viewed differently, from different standpoints and placing them all in proper arrangement and order it makes as complete and harmonious view of life, as possible, which produces meanings and widens the outlook, deepens thinking and understanding, and brings the soul to the realisation of

Right Belief or faith, Right Conduct and Right Knowledge.

Thus, Ahimsa, as is also revealed from the life of Mahatma Gandhi, awakens in the minds and hearts of its followers an inclination of selfless service to all needy living beings, immense respect and resposibility for the life and rights of all living beings, which is revealed from ones living and behaving and not by prayers and worships alone, as every living being desires to live and has an alike goal to attain A true follower of Ahimsa firmly believes in 'to be good and to do good' He also has a firm conviction that he harms and kills himself as soon as he intends to harm or kill others; he exploits his own spiritual heritage as soon as he intends to exploit the week and helpless person or nation. If he sees any living being in distress he is naturally actuated to be compassionate and to help him or serve him selflessly He is proud of his equipment not with the material accumulations and automic weapons but with the spiritual powers of self-control, self criticism, love, sympathy, feelings of selfless service and sacrifice for the right cause. A coward and regardless to social obligation can never be the follower of Ahimsa. Living, in daily life, after the true

belief of Ahimsa not only provides the desired peace and happiness to its follower in this life and creates a healthy atmosphere of good and pleasureable living but it also bears with it a great technical significance on the path of spiritual development for self and others in society

It is obsolutely wrong to think that Ahimsa is not aplicable in all affairs of life. Even in matters of self-defence, when one is forced to raise up arms, against an aggressor, such a non-voilonic equilibrium of mind can be made up and maintaned, if proper cultivation after the principle of Ahimsa has been achieved A true Ahimsak or non-voilent individual or nation is that which has become self sufficient by honest way of working and is powerful to save himself from becoming a cause of the arising of the passion of greed and selfishness of an exploiter and from becoming his victim On his own part he is never offensive but tolerent and behaves with the spirit of forgiveness. In his own way of living he is very simple, but very sympathetic and generous for the weak and helpless fellow beings. Mahatma Gandhi's life is a great practical ideal in this respect. His dynamic spiritual love; self-less service and sacrifice and charming simplicity by which he achieved real great-

ness, like the greatness of the sun, which attracted the whole humanity, has been a great practical ideal before our eyes.

Regarding proper application of Ahimsa in life one should understand it, looking into the family life, where relation-ships of the individual members, father, and children are based on love, regard, service, self sacrifice, help and adjustment. Idea of exploitation, subordination and exclusion of the one by the other is altogether non-existant It is natural and worth while to enquire about every practical virtue or religion as to how it incorporates within it those principles, which after common experience are found and are calculated to common welfare. Thus with the positive aspect only these Principles or the Ahimsa can be said to be of common welfare and affective in all corporate lives.

Application of Non-voilence in our internal affairs in community or in society means equal regard and consideration for the welfare of every individual, and equal affective and maximum possible opportunities of self development be fairly and equitably placed within the reach of all concerned and justice imparted without any partiality

Similarly its application in International affairs

means not only that the nasty idea of domination of one powerful group over the other weak be given up in the realm of Politics, and Economics and the principle of independence, freedom of growth, and equality of opportunity be recognized and regarded of the individual nations, but that the weak and backward nations, which are in their helpless state, be generously supported and helped as one powerful brother does for his weak Unless, therefore, this family spirit is cultivated in nations of the world the solution of their present day most dreadful and threatening problem of life is not possible. In this way Ahimsa or the Religion can also be said as having the capacity of solving the world problems, which all Religious Ritualisms and Philosophical discussions have miserably failed to solve. Let humanity try their luck on this path also.

The moment this principle is recognized and adopted in life's routine all prejudices of caste, race, colour etc., will set at rest, all communal, religious and provincial hatereds, struggles on suepriority of language and culture will immediately stop, giving place to the feelings of love, regard to all alike and all as inter-related and inter-depeadant and nothing but one humanity. Then alone means of physical comforts and mate-

rial prosperity will be truely understood as means to a higher purpose of life, bare necessities of every living being will be recognised, the means will be fairly distributed, and hoarding will be considered as a sin, which is the true spirit of Ahimsa No nation will be seen making war preparations The great scientific discoveries will be utilised in creative works. The hearts instead of being pulpitating always by fear and distrust, being full of confidence and hopes, will be found throbbing on account of fearlessness and happiness , love and sympathy and mind absolutely peaceful and calm instead of being always perturbed and agitated

**Arguments against the Positive side discussed.**

Very strange arguments are adduced by some monks, cheifly Swetamber though the contageon is spreading in Digamberas also, and their followers, so-called learneds, to say that all acts after the Positive side or 'Videha-atmika Anga' of Ahimsa, are sins A reply to their lame arguments may be allowed to be submitted as hereunder :

1. 'That is it a sin to save, e. g a patient of appendicitice by a self-less and generous Surgeon or a drowning person by a selfless, gene-

rous hearted and bold Swimmer, because in the evil or the sinful actions of the saved likely to be committed afterwards their saviours will be the sharers, being Nimitta-Karan (or cause) in those sinful deeds. On the very face of it the argument is highly absurd. If, however, this is true then Lord Rishabh, who, according to the Jaina Cannons invented all agricultural and economic vocations, introduced family life and sex relationship and taught all arts, he must necessarily then be in hell, being the Nimitta-Karan and sharer in the sins of all humanity since then According to the Sidhanta every future act of the saved has its own saparate Nimitta (cause).

Another argument put forth is that the saviour does commit some sort of Voilence atleast against other small living beings, in air, water etc. This is true. But is there any action or movement of a Mahavrati Monk which can be proved to be free from such sins ? The well known Jaina Principle on this point is that every Shubh or Auspicious (Positive) action earns both the debit and credit entries for the doer soul ? Mere calling it a sin in view of the debit entry only is either utter ignorance of the principle or mis-representation of fact. In such acts the debit to the

doer's life account will be of much less while on the credit side will be of much greater value.

The most confusing argument put forth is that acts of kindliness, sympathy and service are all done out of Raag-Bhava which is a cause of Samsar as against the aim of libration of the soul This important point has been badly twisted to achieve the motive The Word 'Raag' is very significant and is impregnated with meannings in Jaina Thought in relation to the doer soul and the Karman embodimg it Raag or attachment or the doer's concern towards own pure-self is 'Vitraag' or Non-Raag, while Raag or attachment with the foreign element is known as 'Raag'. Raag is further classified as 'Shubh' and 'Ashubh'. 'Ashubh' is out of question on the path of spiritual progress It is a cause of gross bondage and of the worst kind 'Shubh-Raag' is also the cause of Samsar but it helps the mundane soul in the attainment of a better life, more equipped with the necessary means, inclination, mind and outlook as required on the path of libration The 'Shubh-Raag' when tinged by the 'Vitraag Bhave' i. e., selflessness and unconcerned, spirit is said to be 'Prashashta' and that which is not so tinged is said to be 'Aprashasht'. The Prashasht is very active-shubh, while

Aprashast is less active shubh. The latter when is marginally Shubh is also likely to become Ashubh. Any action done with the 'Shubh-Raag Bhave' duly tinged by the 'Vitraag' Bhave or spirit of the doer soul, though causes influx of Karmans to it due to the stir caused by the movement, not only the soul is saved from the deep bondage with it but even the old bondage of the Karmans after the past actions is let loose to be cast off by the souls slight motion in its own way, i, e., by fasting, renouncing etc So long as there is the slightest requirment of any non-self article or element the doer soul, how-so-ever, it may pose to be a Mahavrati, cannot be true and pure Vitraagi. Those aspirant souls, who are nearing the goal, they alone can be naturally Vitraagi and being in the state of their Real-self Absorption they are unmindful of their own Un-real Self and so naturally of the Unreal-Self of all other worldy persons and beings. For such advanced souls only Positive aspect is meaning-less and both the Negative and Positive are relative terms All persons, whether one is a householder or a monk, below this advanced stage are related with both the negative and positive aspects of Ahimsa and other Virtues and without establishing relation-ship with both these

aspects one's spiritual progress is an impossibility.

An example may be cited here to make the point more clear of a rich drowning person, and his poor saviour When brought out of the river the rich man pays his gold chain and all the money in his pocket to the poor man, who has saved his life, but being soul-led he refuses to accept it By this act the poor man has not only checked new borrowings but paid off or made preparation for paying off some of the old debts also The confusion is, thus, not in the Text in any way but it is all created one, being driven by some internal motive. The point along with the implication of Ahimsa in the various aspects of practical life is best explained in the works of the Great Acharya Srimad Amrit Cnandra Suri, which are considered as authentic by both Digamberas and Swetamberas alike Those who discard the Positive side of Ahimsa and calls it as sin they are mercilessly seperating its Videha-Atmak Anga from it, making it lifeless and useless I am here again reminded of the painful scene in the train when a draught of water was not given for a baby, who was weeping for want of it by the socalled 'Ahimsa-Parmo-Dharmi' brother under a false notion of religion. How soul's Kartrattva-

Guna' can remain inactive on such compassionate occasions, only when pressed by such a wrong conviction. If the convictic n or belief is right it can create wings to the Karttrattva-guna of the soul. A baby crying for water, even when the water exists with one, who throws it away outside the window on the thirsty sand of June but not on the thirsty baby's heart, who was crying for it, it is because it is his religion How can it be a Religion ? What can life be without sympatny and kindliness, of which beauty is the fiom and joy is the inner sensation, which is mainifested in actions, shines in one's eyes and illumines all round his countenance. The look, the tone and the sympathetic and loving beat of a heart are recognised and relished even by animals, nay, even by the life less and unconscious Karman, which cannot dare to be blended with the heart throbbing by the great effect of its selfless and overflowing love and sympathy How men, the sensible men, can like to live and hope to relish life without these living gifts and these are actually the signs of life in a man Unfortunately man's nature is very extreme when he becomes a devil, either by some conviction or by force of passion he is then worse than beasts and his heartlessness is worse than of the heartlessness of matter ; when he is self driven

or led in his actions he is moving towards his divinity shedding light by means of his benevolent actions

That an act of kindliness and sympathy is the cause of Samsar is not at all to be afraid of; it is to be greatly welcomed instead to be feared at, if its basis is our past 'Shubh Raag', which is capable to provide a life of better means and sense required for living a happy life in this world and for attainment of spiritual progress Jainism has preferred *this worldly life in comparision to the* Heavenly Pleasures for this very reason, as in heaven the environment is altogether against the desired path of spiritual progress. The worldly life is a stage and a gift for the attainment of higher life and ultimate salvation, provided one is continuously adhearing after the Shubh-Raag and with the progressive self-less and unconcerned spirit in his life's routine It is a boon to the soul, a mark of distinction and a chance of further progress if the present life is lived and conducted all round after Shubh-Raag, or the positive side of Ahimsa becomes the basis of our future life again in this very Samsar. The argument put forth against the natural and essential oneness of the Negative and Positive aspects of Ahimsa, on

the ground that it is a cause of Samsar, is misguiding and also highly erroneous.

Further, according to Jainism 'Lok-Kalian-ki-Bhavana' (feeling of the well-being of the Universe) is said to be a product of 'Anukampa Bhava' (Positive side of Ahimsa) and as above is the cause of achieving the status of a THIRTHANKARA, which is the highest status of the soul in this world after perfection. Without its positive side or 'Daya bhave' how it can be claimed a principle of universal well-being. It must be noted that the time of blind-faith has gone too far The present time is very hard and swift. Any principle, which cannot be proved useful to the humanity at large, who are now becoming one community of human beings, will be mercilessly thrown away, how-so-ever, one may be claimed to be Divine Had Ahimsa been a 'Negative' virtue only Mahatma Gandhi would have never regarded Jainism as the custodian of the Ahimsa Faith. His evidence, being of a practical man, also is of prime importance and most reliable as he has been recognised the greatest man by men and women of the world

As Ahimsa after the advent of Mahatma Gandhi has become a Universal Principle of life,

and solution of the great problem of the humanity along with their salvation is being considered only after the following of this benevolent principle and as without its Positive Aspect it is not only useless but harmful, necessary research on the subject should be made on Government level This principle can be understood through the Jaina cannons and looking and treading over the foot-prints of Mahatma Gandhi, which are upto this time available on the present sand of time for our guidance

In the end I respectfully lay before my Jaina monks, be they Swetamberas or Digemberas, and house-holders-brothers and sisters, who have become a victim of false notion and conviction about ahimsa, to come to right understanding and to realise the time and its essential demand at this moment which must not be disregarded Time no doubt is stranger to 'anukampa' but to Ahimsa also. It is startling that the Jainas believing in the reality of time factor and knowing its nature are so unmindful in their way of wrong thinking, speaking, writing and acting, which is highly disasterous to self and to the cause of the Society, Nation and the humanity at large, on this highly benevolent principle of ahimsa'.

If Jainism exists it is on account of its belief in self and in Ahimsa, which without positive side is disasterous

**An Evidence in support of the Positive Side of Ahimsa**

[ From *Divine Life* "Mahavira—The Prophet of Ahimsa"—By Sri R. R Diwakar, Governor of Bihar. ]

" ..While not intending to deal with the various aspects and influence of Jainism, it is better that I concentrate on only one thing, namely, the lesson of Ahimsa that Mahavira taught with such remarkable success "

"LESSON OF AHIMSA"

"Ahimsa has been a great idea and has a long history behind it. The last word on it has not been said nor has it been acted upon fully and logically with all its implications. Gandhiji however, took it up, read new meaning in it and raised it to heights where it rests now to the great surprise of some and to the admiration of all great thinkers. If we really wish to understand the full significance of the doctrine, we have to link up its history right from Mahavira and his predecessor Tirthankaras to Gandhiji and his writings and actions. It is only then that a full

history can be written of this teaching which seems today the only solution for the present state of affairs in the world."

"It is true that some western writers like Mrs. Stevenson in 'The Heart of Jainism' either out of ignorance or out of missionary zeal or out of a sense of superiority complex, put this teaching down as a negative one They chastise the Ahimsaic practice of the Jainas as merely ceremonial and not moral. They ridicule the idea that any animals except human beings can have souls. But it must be remembered that ideas such as, the world was created six thousand years ago or that the whole creation is for man, are unscientific and obsolete Those who believe in such ideas at any rate, have no right to preach religion or morals to people who know that the age of the earth has to be counted in millions of years"

"At the same time, those who think that Jainism has said the last word on Ahimsa or that Mahavira was the last prophet are equally committing a mistake. The idea, to my mind, is still active and dynamic, and like radio-active substances is capable of fresh interpretation and action This is the reason why Gandhiji was

able to fill the word with the new life-giving meaning and rouse millions to epic action."

### "NOT A NEGATIVE FORCE"

"The word is no doubt, negative in form. Ahimsa is 'non-killing'. It was natural that when the air and the mind was full of killing and destroying life, abstinence from it gave rise to a word which was negative. But neither the idea nor the action stopped there. Thinkers and wise men soon found that if really 'non-killing' was to be achieved, 'non-injury' was necessary. But then that was only a physical abstinence. Unless the mind also desisted from thoughts of killing and injury, it was not possible to restrain killing. Thus non-killing and non-injury in thought, word and deed were enjoined This meant that the very idea of hatred or enmity of any kind has no place in the mind of one who wishes to practice Ahimsa"

"But all this, one would say, is negative Ahimsa does not stop here at all. In fact, this is all a preparation for the realisation of the positive aspect of Ahimsa, namely the steady and permanent feeling of identify with all sentient beings. It is not only the Upnishads and the Geeta that say that one should look upon all life as one. A

great Jaina poet and teacher has said that one who has realised the selfsamenesses of the soul attains salvation, be he a Jaina or a non-Jaina. Jainism emphasizes that Bhava-himsa, that is, wishing death or injury or with-holding or coming in the way of the improvement or advance of anybody is more culpable then mere Dravya-himsa, that is injury to or destruction of the material body"

"Thus if one traces the very interesting history of Ahimsa, it has developed from a simple abstinence from killing to the grand conception of identity of interest with all living beings. It was Gandhiji's genius that discovered that this doctrine was not only good for saints and philosophers but also for the whole of human society In fact, he said that but for this, humanity would perish In-spite of death, life persists and that is because of the law of Ahimsa. He trained the whole country in the use of Ahimsa for the specific purpose of winning freedom from powerful but unwilling hands All this that he actually brought about and much more that he thought and wrote, has to be studied in the historical perspective of the evolution of Ahimsa. Then only shall we realise what great seed was sown by Mahavira"

**Renunciation in Jainism.**

Renunciation in Jainism, in its true aspect, is the great step of an aspirant soul and a willing acceptance to an order of life, which is highest and shortcut-path for the achievement of spiritual salvation As has been shown in the life of Lord Mahavira he renounced His House-hold and Dukedom after a thorough preparation and after reaching at a great spiritual development, with a natural desire. It is not a child's play. Only the right person and and at the right stage should adopt the Monks order of life. The aim of Renunciation cannot be altered.

Looking to the religious life of the present Jaina Monks, both the Digamberas and Swetambers, it is not wholly untrue to say that too much emphasis is laid on outward renunciationion (Vairagya) in Jainism, and in a fit of renunciation many neglect to perform their house-hold and social duties, and that to cut off one-self away from social obligations and duties has developed as an approved practice in Jaina Society The present perverted forms of renunciation as is visible from the life of most of them, who pose to be true Jaina monks and from the literature commented or translated by them from their own one-sided and sectarian standpoint, are

responsble for creating a mis-understanding about this great truth of life according to the Jaina concept. As already stated, the Jaina cannons are subject to interpretations. The more a Jaina seer is enlightened the more trust-worthy is his interpretations of the Cannons. If with the understanding or experience of any truth of life inner enlightenment, peace and happiness in mind and hert is not realised and the outlook is not broadened then it should be considered that the truth has been wrongly and inaffectively explained, and one has been mis-directed. The aspirant embodied souls, therefore, are advised by the great old Acharyas, who wrote the original cannons, to be very careful in accepting the versions of the Monks. They have devised a method of testing the capacity of a monk before he is accepted as a Guru, or a teacher of Religion or a Guide on the Path of Spiritual progress. Renunciation or the Role of a Curu is not like draftsmanship but practical and real engineering with a positive result to the Teacher and through him to the Taught, inward endowment of spiritual illumination and its charm outwardly on all onlookers alike are the obvious consequent realisations as we found in the case of Mahatma Gandhi in our life time

As human beings are born with more or less equipments of physical fitness, sense and intellect with more or less favourable circumstances, conditions and aptitude to adopting this moral role in life, it is therefore advised that in order to be really benifitted on the Jaina Ethical path one should adopt it according to his capacities, inclination and circumstances partially or completely. Life of all human beings is therefore not one and a straight line. Complete renunciation requires necessary preparations and fulfilling of necessary conditions.

By renunciation or Vairagya, in fact, Jainism does never mean renuciation of the active and practical life or of the honestly earned and acquired possessions, wealths and means, or of social life and fulfilment of the social obligations and performances of the social and the household duties By it Jainism also does never mean to be anti-physical or intent on mortifying the physical powers and faculties, Contrarily it has acknowledged the active and social nature of human beings and the necessity of society with the fulfilment of its obligations as an essential part of duty on the path of self development. It also teaches one to develop and to be able and to make proper use of the sensuous and worldly gifts and

means for the sake of self-purification. One must be a Master and not a Slave to passions for worldly wants. Great, perhaps the greatest, importance has been attached to developing and maintaining physical fitness along with mental and intellectual ability and moral purity. The latter is purely a concern of sound social relationships and it naturally requires one to be beliving, living and conducting in accordance with the Universal Principles of social life of 'Self-Restrain't and 'Live and Let live', which bear with them a technical significance on the path of spiritual development also. All through the social path the Jaina seer have engineered the path of soul's purification and perfection; the technique of which is based on a very sound logic and scientific rationalism. Renouncing of the worldly gifts and means altogether or to become nude in the last phase of spiritual development is like giving up by one his pair of spectacles when his eye-sight is regained or leaving the car or a Railway compartment when one has reached his destination.

Thus, under the principle of renunciation Jainism presents a picture of general life, as depicted by the Jaina Seers after their own experi-

ence, and knowledge of facts with regard to the Self and Non-self substances in embodied and pure forms and the nature of all gifts worldly and self with their inter-relation-ship or inter-dependence on the path of purity. This true picture of Self and and Non-self thus represented naturally awakens the soul's Right Belief, creates its Right Attitude of the mind and a strong will and determination to work for Self-realisation by working on the prescribed ethical principles to achieve its end of life.

Renunciation is not a particular aspect of life, but the whole life, by giving up his worldly riches and possessions, the aspirant, like a wise businessman, is bartering the baser wealths with the spiritual wealths of eternal nature and value. Initiation into the monk's life is not the only criterion of renunciation. The house-holder's life and the monk's life are the two different phases of life leading to the same goal of the traveller to the Eternal. The only difference in the two paths is that the householder's life is a long and circuitous route while that of a monk is a short-cut to perfection. On the last stage the monk and the house-holder are not two, both are the monks and with equal realisations. Even a monk's life is a social life, too. But in fact,

his is a super, social life. Even the monks in their living of the principles of non-voilence, truth, justice, service, sacrifice etc do not do any act which is discarded by society or held as a crime by law.

Thus the true sense of initiaton to monk's order of life or the so-called renunciation of the family or the house-holder's life is that by cultivation of such an outlook one's love and affection is changing in quality As against Raag-sahit (with attachment) it is now becoming Raag-rahit (without attachment) to an individual. With the falling down of the limitations it is now spreading like the free light giving solace naturally to all concerned coming to its contact Not only the whole humanity but all the living beings are his family members now Just as he was charitable and good enough to be spending his honestly earned wealths in his house-holder's life over his family members and other deserving helpless persons coming to his limited contact, so he is now sharing all his earnings of infinite spiritual wealth, with the infinite number of living beings, who are now all his family members. In return to his great giving the monk also gets the bare necessities of life, food, drinks etc fromthe householder, howsoever the monk is desiring to get rid of them also. So long as he needs them to any extent and he

depends on the householder a inter-relationship is formed of the both, the laity and the householder and it must be realised on social principles, till the aspirant has not reached near the Goal

Thus renunciation is not only one aspect of life, of one's initiation into the order of monk's life, but the whole life long process of advancement on the path of spiritual progress, gradually and stage by stage It is not a show but an inner urge and natural living coursed by the rightly cultivated belief, outlook and inclination. It is inherent capacity and achieved fitness and preparedness after hard labour for the highly disciplined and strenuous life after initiation in the monk's order, with an aim to climb up on the possible spiritual height in that life, aiming complete control over all animalities Renunciation or Vairagya, according to Jainism, is thus a life long process of moral and super living and ultimately it is a Victory of Self over Non-self, from the very start of it.

**Spirit of Self-Criticitm**

If Ahimsa is the life of Jainism, the spirit of self-criticism is the basis of Ahimsa Ahimsa can be applied in life and be properly understood only through self-criticism. Jainism does not advocate

soul's salvation on the mercy of God but by self-help only and for the self-help self-criticism is the first and foremost essential condition This is the spiritual thought and feeling, which when works in an aspirant's mind and conduct he realises the spiritual gain of satisfaction immediately in his heart Unless one has not developed this spirit to the required minimum, on which one's conscience shivers or pricks before an evil thought, speech and action he cannot be admitted to be an Anuvratis House-holder. A Monk is essentially much above this minimum standard

Spirit of Self-Criticism is a form of spiritual attribute It is generally sub-merged in the powerful effect of the Karmic matter emerging in, in place of Right, wrong thinking and wrong conducting of the kind of Vanity, self-praise, pride, averice etc. Awakening of the spirit of self-criticism means soul's being on the path of spiritual progress. The firm belief in self-criticism, the true aspiration with an urge of spiritual development by self help and love for truth and righteousness develop this benevolent habit with progressive realisation of self-purification.

This way of thinking and living is of great

value in social life. Such a person is a boon to the society. Besides not creating any problem in society he is sometimes the cause of the solution of the existing problems In society the aspirant has the occasion of practicing self control and of subduing his animalities, which is possible only after the practice of self-criticism

Being essentially a small unit of his society the aspirant sometimes speaks in terms of his society, which includes the several sub-divisions of it, viz, the house-holders, and the monks, the males and the females, the Government and the Public etc, etc,, Just as an individual while criticising his tongue, his hands and his legs he is said to be criticising his own-self similarly in terms of his society an individual does naturally criticise the weaknesses of the subdivisions of his society or his society as a whole but with the creative intension of self-progress, i.e, the progress of the society as a whole including his own-self If an aspirant house-holder criticises a monk with this right spirit it is considered too much on his part and 'a big talk from a tiny mouth'. But if the monk has degraded even below the standard of a house-holder certainly every sensible householders must be able to realise the degradation of the

monk The degradation of a layman huse-holder can be tolerated but the degradation of a monk below a certain standard can never be tolerated The monks must be vigilent that by any action on their part they must not allow themselves to be in the grip of law If they do it they are not Monks They are accepted to be much above the legal approach being on the moral path of spiritual development

This benevolent spirit in Jainism is termed as 'Alochana' It is the back-bone of Jainism In brief this principle warrants . "If one has committed a wrong-doing he must know and undo it, if can not he must speak against it with true repentence before his Guru, if he can not do this also he must abhor his ownself repenting and fasting for the wrong-doing and mindfully not repeating it." This is with regard to our's personal self only

## DIVINITY AND HUMANITY

Man according to Jainism means the Mundane Soul, in the garb of man Being in the grip of the Karmic matter and affected by it, it appears to be on the worldly platform in its un-natural state and appearance Unless it comes to its pure and natural state it remains in some form or the other, which are all the un-natural states of soul's

existence in this world As 'Man' there appears innumerable differences between one man and other individuals in their apparent nature, likes and dislikes, behaviour and living, which is due to the more or less grossness of the Karmic-Matter over it, and material limitations with which the embodied soul is bound.

Divinity according to Jainism may be saïd to Man's fullness or state of perfection or libration from the Karmic grip of bondage. Like most of the religions of the world Divinity in Jainism is not anything apart from the Pureself or the Fullness of the Mundane Soul. The belief that "Divine" is quite separate from "Man" and just as a crow can not become a cow, so a "Man" cannot become "Divine" and even after the achievement of its salvation or perfection by the mundane soul its status is lower than the "Divine" in the kingdom of Divinity, is not acceptable to Jainism. Such a state is said to be short of Perfection by Jainism. Man in his fulness or in his state of perfection is the Supreme Being or Divine and he is then second to none.

The innumerable perfected souls forming a God hood of them are all equal in spiritual status with no Absolute over them From its 'Chetna'

or consciousness attribute point of view all the perfected souls are one in Moksha, existing as light into light, yet keeping their separate existences. From the common consciousness attribute point of view unitedly they are all one and all pervading also shedding common light on the path of salvation for the aspirant worldly souls This belief promotes naturally confidence and reliance in self and does not make an aspirant dependent on other self and subordinate to any other Absolute For the development of "Man" to his "Fulness" or "Perfection" or "Divinity" Jaina seers after their practical experience on the path of spiritual progress have described the way and the method of advancement and progress, for which human life alone has been considered as a great chance for that achievement

Thus "Man" is the embodied soul in its affected and un-natural state of existence with its relation to the Karmic matter, while the "Divine" or "Divinity" according to Jainism, is the existence of the soul in its pure state, completely unaffected by or liberated from the contact of the Karmic matter It is soul's own state of 'Fulness' or 'Perfection'

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## A FEW OPINIONS ON JANISM

1. (By his Holiness Swami Shiva Nanda Jai Maharaj-R. Kesh)

"Janism is a very ancient religion. It has much in common with Budhism. It is a near relative of Budhism"

"The Jain theory is based on reason. It is based on Right Faith, Right Knowledge and Right Conduct, tempered with mercy."

"Mahavira is not the founder of Jainism. He revived the Jain doctrines. He was more a reformer than the founder of the faith. He was the first active propagator. He was the 24th Tirthankara. He is claimed to have been omniscient.........The first of these twenty four was Rishabha Dev."

"Jainism does not regard God as a Creator. God in the sense of an extra cosmic personal Creator has no place in the Jain philosophy. But there is subtle essence underlying all substances, conscious and unconscious, which becomes the cause of all modifications. This is termed God. The Jain idea of Godhood is the perfected soul (Sidha) or the liberated soul (Mukta), The Jains

**"Brother-hood of Life"**

" . . . . .One might almost sum up the outlook of Jainism in one phrase that we find in the Sutra Kritanga III, 20, that man by injuring no living creature reaches the Nirvan, which is Peace. That is the phrase which seems to carry with it the whole thought of Jaina Peace-peace between man and man, peace between man and animal. peace everywhere and in all things, a perfect brother-hood of all that lives Such is the ideal of a Jaina ; that is the thought he endeavours to realise upon earth "

"Margaret Stevenson writes in her booklet on Jainism : 'The Jainas have no belief in one eternal God Supreme Ruler and the Creator of the world. They believe the world to be eternal and give strangely inadequate reasons to prove that it could never have been created. They deny the fatherhood of God and the whole system of their caste rules is a negation of the brotherhood of man. Though freely using the titles which other religions reserve for the Supreme Being they supply them to human beings who have gradually raised themselves to certain peculiarly exalted position ' "

"This statement clearly shows how a follower

of Christian faith could completely misunderstand the Jaina point of view, and how wrongly she has mis-interpreted it. Let us see what are the fundamental basic principles of Jainism on which the philosophy of life and death is based. A correct understanding of the Jaina point of view will dispel the darkness of ignorance from the mind of a devout Christian, who might try to see everything through his or her narrow vision."

## PHILOSOPHY

"The Jaina philosophy holds that man is not yet perfect He can improve, i e, he can advance in the direction of perfection. The human soul can attain the highest pinnacle of spiritual glory In its perfect condition, the soul enjoys its true and eternal character, whereof the characteristics are the four infinites-infinite Deception of Faith, Infinite Knowledge, Infinite power and Infinite Bliss."

"By his spiritual nature man can and must control his material nature. It is only after the entire subjugation of matter that the soul attains perfection, freedom and happiness. It is such a free and happy soul that is called Jina, the conqueror, or Tirthankara the guide."

"These perfect souls reach the height of

Godhead with all its known connotation. *It is clear that this conception of Godhead is more rational and scientific than the ideal of extra-cosmic God* sitting on High and guiding human affairs According to the Jaina system of thought a man's progress is endless and he attains his God-hood through a long process of evolution and presistent self-effort. That is the glory and destiny of man guaranteed by Jainism. This idea is not exclusively meant for those who are born in a Jaina family or believe in its creed, but is meant for all mankind and is distinctly universal in its application."

**"Catholicity of Attitude"**

"The worship or reverence according to Jainism is given to all human souls worthy of it, in whatever country or clime they may be. The worship is impersonal."

"One of the fundamental principles of Jainism is truly universal and is meant for all human beings : man himself, and he alone, is responsible for all that is good or bad in his life Jainism more than any other creed gives absolute religious independence and freedom to man. Nothing can intervene between the actions we do and the fruits thereof."

"As compared with most of the religions, it is important to notice that Jainism has a very definite and un-compromising attitude towards the conception of God. It is accused of being atheistic This is not so, because Jainism believes in Godhead and innumerable gods but certainly Jainism is atheistic is not believing its gods to have created the universe It must be noted by Mrs. Margaret Stevenson that creation implies volition, a desire to create A desire can only relate to something or fact which is not, but ought to be, therefore it implies imperfection And God cannot be imperfect This is the most commonsense argument against the theory of God as the Creater of the universe. In short, believers in the creation-theory make God a man, bring Him down to the level of need and imperfection, whereas Jainism raises man to Godhood and inspires him to raise himself as near to Godhood as possible by steady faith, right perception perfect knowledge and, above all, a spotless life ............"

**"Social Behaviour"**

"A true Jaina will do nothing to hurt the feelings of another person, man, woman or child, nor will he violate the principles of right ethical

conduct and righteousness. Jaina ethics is meant for men and women of all positions-for kings, warriors, traders, artisans, agriculturists, housewives and so on. The wise will choose the Jaina-rules of conduct for every action of their avocation. "Do your duty, and do is as humanly as possible." This, in brief, is the primary precept of Jainism and is really meant for all human beings, therefore it is a universal doctrine."

3. ( By Sir Sanmukham Chetty )

"It has occurred to me as a very interesting historical speculation as to what must have been the real genesis of this great religion ( Jainism ) in India. Looking to this great religion from that point of view I am tempted to believe that *Jainism was probably the earliest religion* prevalent in India, and it was the flourishing religion when the Aryan migration came in India and when the religion of the Vedas was being evolved in the Punjab. I think it was the tremendous force let loose by Lord Mahavira that really created Lord Budha......."

"It is beyond my capacity to say anything about the greatness of the Jaina religion. I have read sufficiently to warrant my saying that the contribution which the Jainas have made to the

Indian culture is something unique, I personally believe that if Jainism had kept its hold firmly in India, we would have had a more united India and certainly a greater India than today."

4. ( By Late Sri Herbert Warren. )

"In my opinion the Jaina doctrines about the life and the universe are the plain truth which, as far as I know is nowhere else to be found. I consider them to be of inestimable value; without them I should not know what to believe.

What I appreciate most are the doctrines of non-injury, the vows ( vratas ), the right attitude towards life and the universe (samyaktva) The strict-verity point of view (Nischaya Naya) and the "Syadvada"

The whole doctrines are concisely contained within the saven "tattvas" : belief in which is regarded as Right Belief (Samyag Darshana). Incidentally the well known four difficultis may be mentioned, viz , it is difficult to get the human birth, having got the human birth, it is difficult to come across true spiritual teachings, having come across them it is difficult to believe them, and they are difficult to practise

One important part of the teaching is that we are not our body, we are not a body having a

soul, we are a soul having a body. We are knowers, our body is not a knower. We should not say "I am thin"; "I am fat" we should say "My body is thin, My body is fat". In a little book called Samadhi Shataka verse 15 there is this: "The cause of the misery of embodiment lies in self-identification with the body". And again, verse 69: "Atoms come into and go out of this composite masscalled the body and occupy the same space as the soul. Yet the ignorant imagine these atoms to be the self, through false identification of the body with the immortal self." As I understand it, we, humans, are a subtle combination of soul and matter, and all we have to do in order to reach a satisfactory condition in which there is no pain or misery but everlasting blissfulness, is to separate the soul and matter. This can be done slowly or quickly. The rules for doing it are of two kinds, those for beginners, comparatively easy, and those for the more spiritually advanced more difficult. As I understand the doctrines, I am he who is conscious and sentient; my body of flesh and blood, is neither conscious nor sentient. We develope our real-nature by controlling and eventually removing the passions (kashayas) especially anger, pride, deceitfulness

and greed. This is done gradually through stages of development (gunasthanas)

*All the rules of conduct are based on love (daya).* Love consists in doing a kindness without any expectation of return, rejoicing at the prosperity of another person, and not being envious, sympathizing with those in distress and where possible helping to relieve it, and with regard to criminals love would consist in an attitude of pity for the future misery which they are generating for themselves These rules are not commands. The jain deity issues no commands These rules are an aspect The mode of behaviour, of the man who practises them

With regard to causation, in every event there are two courses namely, the substantial, and the instrumental ( upadana and nimitta ) For instance, when the sun melts the snow on the mountain the snow is the substantial cause, and the sun is the instrumental cause of the event"

The above brief description may give some idea of the great personality of Mahavira and of Jainism, of which he was not the founder The present form is however, after his organisation, though in some respects it has become perverted and some of its essential practical principles

require to be explained and interpreted in the light of the changed circumstances and time.

Jainism, as is obvious from the above discription and few evidences of non-Jain Scholars out of many, is not an Airy Castle or illusion, and not a Vain Speculation, but a truth and an essential sure way of happy and Blisful life It is a concrete truth with knowledge about the existance of self and non-self with its innumerable joint forms, and of solution of problem of self realisation It is practical as any other subject of knowledge, viz, Mathemetics, and Science It requires belief not in some imaginary super human power and seek His mercy for the realisation of the aim of self-realisation, but belief in self and in self practice and self-deligence. In practical life it infuses regard, not only for self, but equal regard for otherselves also as all living beings are alike and have alike ultimate aim of life A Jaina in principle is, therefore, recognised not by his outward make up or dress but by his inward endowment, the life that he lives, including the thoughts he thinks. By his life based on love, sympathy, adjustment, nonvoilence, self denial and self- sacrifice he not only elivates his own soul but contributes in the making up of a healthy and peaceful

society and environment, conducive to general spiritual progress, as 'reaction' is the inevitable law of life both inwardly and out-wordly. For such a believer and practical follower on the path of life nothing but 'truth' is the highest religion, Non-Voilence is the highest practical virtue and 'Aparigraha' is the highest realisation on the path of progressive self realisation.

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